



Rom. 5.12.

Pervnum hominem peccatum intravit in mundum, & per peccatum mors.

By one, sinne entred into the woorld, and by sinne death.



Rom. 5.12.

Pervnum hominem peccatum intravit in mundum, & per peccatum mors.

By one, sinne entred into the woorld, and by sinne death.

Dilce Mori.

Learne to Die.

A Religious discourse, mouing
every Christian man to enter in-
to a serious remembrance of
his ende.

Wherin also is contained the meane
and manner of disposing himselfe
to God, before, and at the time of
his departure.

In the whole, somewhat happy-
ly may be observed, necessary to
be thought vpon, while we are a-
live, and when we are dying,
to aduise our selues
and others.

Put thy house in order, for thou
shalt not live, but die. *Esay 38.1.*

L O N D O N

Printed by Iohn Wolfe, and are to bee
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לְבָנָה כִּי־בְּנָה אֶת־
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• 2. 11. 1911
• 2. 11. 1911
• 2. 11. 1911

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WILLIAM H. BROWN
BOSTON, MASS.
PRINTING

END OF VOL. I.



To the Honourable and
virtuous his yerie good
Lady, the Lady Elizabeth Savill,
wife, one of the Ladies of the
Queenes Mallett, the most
honourable chamber, 20. May.

Aately entring
(Right virtuous Ladie)
into some
more then ordinary con-
sideration of the grace-
less attempts, and despe-
rate enterprises, which
many in these dayes (and
the more the more pitty)
by a cowardly yelding to

The Epist. Dedicatory.

euill motions , commit
euen against their owne
selues , yea, their owne
afetie ; I thought to dis-
charge my dutie vnto al-
mighty God, and plaine
meaning to men, by set-
ting downe onely some
short aduertisement, for
discontented & distressed
mindes , wherewith this
world doth much abouē.
But after, waiing with my
self, how much it concer-
neth euery man to be care-
ful of his end, wherevpon
depēds so great a charge
as his eternall welfare is
worth ; I then began to
draw that particular ad-
uertisement appertey-
ning vnto some ; to a

more

The Epist. Dedicatory.

more generall discourse,
appliable vnto all, and e-
uerie one, in this forme,
D I S C E M O R I, *Learne
to Die:* For it seemed to
me a thing most necessa-
rie, for euerie sober chri-
stian to bee mooued to
enter into a serious re-
membrance of his ende,
to know the meane and
maner of disposing him-
selfe to God, before, and
at the time of his depar-
ture: that so by the as-
sistance of Gods good
grace, he might liue and
die the life and death of
the righteous, and that
it may bee saide of him,
which *S. Ambrose* some-
times spake of *Abraham*,

The Epist. Dedicatory.

*Mortuus est in bona senectute, eu quod in honestate proprie-
ti permanit; Abraham died
in a good olde age , for
why? Abraham perseue-
red in his good resoluti-
ons, in his olde age , yea
euuen vnto the ende. Ma-
dam, I beseech the God
of Abraham, to grant you
Abrahams good succes-
sive course , both in the
way , and at the ende of
the way. Your more then
usuall fauour , and long
continued acceptaunce,
hath bounde mee vnto
you, whom otherwise I
truly reuerence, for that
I am fully perswaded,
you truly reuerence God,
and serue him, whom to*

serue,

The Epist. Dedicatory.

serue, is blessed libertie,
yea, (as I shall in the dis-
course following shewe)
is the most honourable
estate of all. To make if-
fise of my dutifull regard
this small occasion is of-
fered. Were I a meere
stranger, I could not for
protection sake, seeke a-
ny better patronesse of a
religious discourse, then
from a religious disposi-
tion; but your particu-
lar respect towarde mee
many waies, is such, as I
shal liue & die vngrateful.
I coulde haue wished to
haue made testimonie of
my willing intention by
some other meanes, then
by publishing vnder your

The Epist. Dedicatory.

Ladyships name, these
fmal labours, to the view
of the world : for I must
needs confess, I was ve-
rie loath (respecting my
owne weakenes) to make
that knowne vnto others
which is best knowne
vnto my selfe ; vntill at
last, being ouer entrea-
ted by some special frieds
from the Vniuersitie of
Oxford, whose sober, iu-
dicious, and very learned
aduise, I knew not howe
to gainsay : I was induced
to let this present tract
go forwarde in the name
of God. Wherein I seeke
not praise, where none is
deserued : but onely de-
sire the Christian Reader

(where

The Epist. Dedicatory.

(where ought is amisse)
to attribute that vnto my
selfe, and beseech your
Ladyship, that if there be
any thing obserued,
which may moue so
much as a goodthought,
that it woulde please you
to giue the glorie onelie
vnto God, to whose hea-
uenly protection com-
mending you euer in my
prayers, I cease for this
time to holde you anie
longer from the matter
it selfe, which followeth.

*Your Ladyships in hum-
ble dutie.*

CHRISTOP. SVTTON.



Apoc. 20. 11.

Et vidi thronum magnum eandi di.
And I saw a great white Throne, and one
sitting upon it.

and the dead were judged, &c.

January the 1509 died
in Richmonde wharfun



The Preface to the godly Reader.

HAT Religion is somewhat out of joint, when Christian conversation goes not even, as it ought with Christian profession, it is so apparent it cannot bee denied, such and so sensible a defect, as that thereby the whole bodie is not a little blemished.

2 Those whose hearts desire is, that Israel may bee saved,

A 7 and

To the Reader.

and whose true charitie is
woont to beseech God, for
the good of all, haue not one-
ly lifid vp humble hands to
heauen, but also endeououred
by painefull labours, to secke
(as much as in them lyeth,
and so farreforth as the times
may permit and suffer) the
best redresse in this case they
could: some by substantiall
answering, and soberly as-
swaging the turbulent hu-
mors of those men, whose pri-
uate fancies haue much hin-
dred higher proceedings in
matters offaith. (Refuted they
may bee, and are, quieted
they will not bee:) others by
devout and learned exhorta-
tions, in seeking to make a
stay of those euils, which A-

theisme

To the Reader.

theisme and want of the feare
of God, would in great like-
lihood bring upon this declin-
ing world, both labouring for
their times, to keepe some re-
membrance of Iesus Christ
in the mindes of men, before at
be too farre out of square, or
come to unrecoverable ruine.

3 But here may wee not de-
maund of the diligent obser-
uers of our imperfections a-
broad, whose manner is so
much to strike upon this one
string, and by this defect take
occasyon to call in questiō, nay,
to bring in open obloquie our
Christian cause, are none fal-
len at home from the ancient
sinceritie, and harmelesse de-
nition of former and better
ages of the Church? Some

To the Reader.

state-meddling actions, these uncharitable censures, in cleane shutting out from the household of faith and hope of life, those who haue poore souls to saue as wel as others, and beare, I trust, as t^e he a loun to Christ crucified as themselves, may put them in mind, that we may all beare a part together in that song of mercy, Aspergas nos Domine, Cleanse vs O Lord.

4 May we not albethink our selves on both sides, whether these be not the dayes wherev^f our Soniour Christ spake, Wherin iniquitie should abound? Was ever that old complaint of Hilary more truly verified? Dum in verbis pugna est, dum in

Hilarius
ad Con-
stanti.. m.

noui-

To the Reader,

nouitatibus quæstio est,
dum in ambiguis occa-
sio est, dum in consensu
difficultas est, iam nemo
Christi est, While there is
strife in words, while there is
question in immonitions, while
there is occasion in doubts,
while there is a waywardnesse
in consenc, none is of Christ.
This nipping and gaulling one
of, and at another, this eger
pursuit of the living, and trun-
bling the verie ashes of the
dead (who cannot aunswere
for themselves) is farre from
that chartie that hopeth all
things: and the counsell of
that spirit that bids vs pray
one for another.

To see what wit & learning
is wont to do in tossing the testi-

monies

To the Reader.

monies of ancient record too
and fro, may, which is more, in
wresting the verie text of ho-
ly writ, upon the tenters of our
owne dispositions, would so a-
maze him, that shall reade ou-
uer with aduisement, the
controuersies of these times,
as hee shall thinke some of
them rather discourses to tri-
maistery, the otherwise sincere
trawelles, imployed for Gods
glorie, and his Churches good.

6 Now God of his mercie
grant, that once this forward
crossing world may draw to a
Christian harmonie, that wee
may haue lesse fighting and
wrting for Religion, and more
indcuouring on all parts to be-
come as wee ought, more reli-
gious, that so this little Arke

To the Reader.

and too f Christs Church may nowe
e, in the coole of the evening
f ho- wish a soft gate drawne home-
our ward, and with olde Simeon
so a- embracing Christ, make ready
de o- n depart in peace. It is the
the Wifemans advise to euerie
nes, ne, Remember thy ende,
e of and let enmitie passe.

And thus much wee be-
cere fech at their bands, in whose
Gods hardest judgment our cause is
ood. feeble, that setting aside all
rcie private respects, they would at
ard ast consider whose gracious
to a protection hath defended so
wee ng his and our cause, whose
ind runing and watchfull eye hath
ore reserved her, who is (and
be- God grant long may be)
elis- be staffe of our peace, cat-
rke ng to minde that of our Sa-

nour,

To the Reader.

nior, If you will not belieue me, yet belieue me
for my workes sake.

¶ For those busiespirits nearer home, who would needs go
uerne, before they haue well learned to obey, & that at their
first boording, must needs sit
at the helme to guide all, how
raw, how unskilfull soever
but experience hath long time
since taught the world, and the
ruine of the East, the Churche,
how dangerous it is to saile in
a ship, where the pilots are
a disposition to be quarrelling
within themselves : they
mēs new deuises in matters
meere conceit, haue long seem
med unto themselves better
then all the wisdome of the
world. But may wee intreat

the

To the reader.

be. b̄em at the least to recounte
me with themselves their owne
soully, in making it as they haue
eaſe one, a perfection of godlines,
go call and reckon others un-
mercifully. And this curſed scoffing
hewt Noahs nakednes, as porro
fitte delight their fower austerities.

hom. 9 Woulde to God these
uer strange minded men would li-
ttingen to the graue counſell of
the saint Chrysostome: Quod
cupiditate iudicandi,
ile iudex esse velis, sed eme-
re quo tibi ostendam, quæ
llum magnum quæſtum tibi
theſſe conferet, & nulla animi
ſeruitur be maculabit, ſedeat
ſecundens & cogitatio, iudex
etiam animam atque conſci-
ſtiam tuam, adducas
mnia delicta tua in me-

Chrysost.
in hom.
Mat. 13.

dium,

To the Reader.

dium, dicas tecum quare
hoc vel illud ausus es, I
with a desire of judging thou
wouldst needes bee a Judge,
will shew thee, sayth hee, the
judgement seate, which shall
be gainefull unto thee, and no
way touch thy conscience, lette
thy minde and thought sitte
downe to give sentence, call
forth all thy offences, and be
ginne to say with thy selfe, why
hast thou doone this or that?

10 This priuate examining
of the selues, would soone make
these publike controllers of all
others, by plausible pretense
of reformation, to looke neare
ther home, and amend in them
selues where much is amisse. T
Saint Paule blamed ther
course, whose maner was to go

1. Tim.

13.

Gen. 27.

30.

from

To the Reader.

from house to house, Esau
that lost the blessing, was hun-
ting abroad, but Iacob that
had the blessing and the inhe-
ritance too, kept at home. The
inst man, sayth Salomon, is
the first accuser of himselfe.
and Iudah spake humbly of
an offender, when hee sayde:
Shee is more righteous
then I.

11 Let these men know
that obedience is better then
sacrifice, and that hee who is
woont to giue grace unto the
humble, is also saide to resist
the proud. Be they wel assured
this sleight stiffe will shrinke
when it comes to the wetting,
This counterfeit coyne will
droone drosse, when it shall bee
to go out to the great triall. An

Gen. 38.
36.

easier

To the reader.

easier matter is it for deniers
to reprooue others, then to a-
mend themselves. So it is, that
those who haue a blemish
in their eye, thinke the
sky to be euer cloudy.

Nothing more common with
troublous dispositions, which
haue not knowne the way of
peace, then to bee contending,
seldome contented, what cause
so euer there bee otherwise, to
be thankefull unto God.

12 The Lord by the Pro-
phet Malachie saith, I
haue blessed you: the un-
thankefull people replied:
Wherin hast thou blessed
vs? If all bee not answerable
unto some men's conceits, all is
amisse, no blessing of God is
acknowledged, no thankeful-

To the reader.

nes at all remembred. To let these also goe, with their childish proceedings, men are men, Truth is truth: little neede have wee, did wee behinke our selues well, in this case to complaine: worse wee may feare, better to come we doe not hope for: our rather wanting, then enjoying, may make posteritie to acknowledge our present good, in which case, the religious and well disposed may dehouly I say, O Lord stablish the hyng that thou hast wrought in vs, for thy Temples sake and Ierusalem.

13 A third sort there is, who seeing the world diuided into so many parts, care in ef-

Psal. &c.
28.29.

To the reader.

feet for neither : of these kinde
of men the Apostle could not
but with weeping speake. And
sure what more lamentable,
then that men , who beare the
name of Christians , should
live like Pagans and Infidels,
and say in their hearts with
the foole, There is no God.
Is not that of the same Pro-
phet found true in these mens
maners? Man that is in ho-
nor may be cōpared vnto
the beastes that perish. I
think surely saith S. Bernard
if the beasts could speake, they
would cal godles people beastes.

14 The danger great, the pe-
rill imminent , no feare either
of God, no remembrance of the
state present, or that to come
if euer it were needfull , it is
now needfull, comparing wha-

Bernard.
in Cang.

To the reader.

men are, with what they shuld
be, to cal this world to a reme-
brance of it selfe, that it go not
away in a sleep of sin: If I am
a father (saith God) where
is my loue, if I am a ma-
ster, where is my feare? If
there bee a heauen, where is
our care in directing our lynes,
for the obtaining of the same?
if there be any thing to do these
men good, a remembraunce of
their mortalitie, & an applying
themselves to learne to die, shuld
at least somewhat availe.

Mal. I. 6.

1.100.7
.02

Dan. 3.25

15 The hand-writing once
against Baltazar, caused his
verie heart to shake, and his
knees to knocke together, Me-
ne, mene, tekel peres. The
orde mene, God hath num-
bered thy dayes, tekel, thou art
weighed in the ballaunce. If

To the reader.

men take not heede in time, it
may bee written of euerie one
whose dayes are in the num-
bring, and wee may feare least
the hande write peres too,
which may make al to consider
both what they are, and what
they shall be.

16 When we see others dead
we may consider we shal, short-
ly doe the like, and take part in
the same lotte that they haue
done before vs. In the meane
season, if death be an enemie,
(as it is saith the Apostle) then
let vs watch it as an enemie,
preuent it as an enemie, that so
we may bee able to endure the
assaults thereof when need re-
quireth, and at the houre of
our departure rather reioyce
then feare.

I. Cor. 15
26.

17 Here

To the reader.

17 Hereupon, this present discourse of learning to die, shall first lay before thee (good Christian Reader) how necessary it is for euerie one to enter into a serious remembrance of his ende, the manifold reasons that should incoue him to this remembrance,

18 Amongst these reasons, especially the meditation of his estate present, and the sundrie afflictions incident unto the same.

19 Correction canseth the scholler more painfully to apply himself unto his lesson: and do not the many chasticements of this world, cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a la-

To the Reader

bour are mencioned, and the
manner howe to auoyde these
meanes is withall expressed,

20 To make an entrance
into this so solemne a subiect,
I was sometime since occasio-
ned by the treatable visitation,
and most Christian end of that
verie worshipfull knight sir
Robert Southwell, whose
approued service in this Com-
mon-wealth, and good reputa-
tion in his Countrey, is well
knowne unto many: but of
whose true heart to Godward,
both in the time of his life, and
at the houre of his death, my
selfe can truly relate before o-
thers. If there bee (as without
doubt there is) a dutie which
we owe unto the faithfull de-
parted, & a good remembrance

To the Reader.

to bee had of those happie soules ; then might I not omit a reverend mention of him, whose portion I trust assuredly is with God,

21. Looke what a mournfull minde during the time of his so Christian visitation, could at times consider of, and obserue in private, I hane bee[n]e since by speciall motiues drawē on, to make that poore labour publique, as a discourse proper unto the time. For although a consideration of our departure from this world bee a subiect not unsiting all ages, yet seeing wee are fallen into those dayes, wherein many live as if they should never die; and die as if with death all were done, and when they come to depart

To thereader.

this world, they are so farre to
seeke in a right disposing them
selues to God, as if they seldom
or never etred into any earnest
cosideration of the same at all.

22 Necessarie are those
many treatises which tende to
the amendment of life, but be-
cause upon our last conflict
dependeth our eternall victo-
rie, against the professed ene-
mie of our soules, the well beha-
vning our selues in this com-
bate, must needes of all other
bee most necessarie. To guide
the ship along the seas, it is no
doubt a good skill, but at the
verie entrance into the hauen,
then to awoide the daungerous
rockes, and to cast anchor in a
safe road, is the chiefest skill
of all. To run the race in good

order,

To the reader.

order, is the part of a stoute champion; but so to runne towards the end of his race that he may obtaine the crowne, is the verie perfection of all his pains. Then in a good life what more Christianlike, but after that passed to die in the faith and feare of God, what more divine? To order aright the upshot of our owne time, and farewell from this world, what more behouefull if we respect our selues? but in these occasions to be also helpfull unto others, what more charitable if wee respect the communion of Saints, and that common ioy wee receyue in the good of all?

25 We are charged to let men haue losely, and most unchristianly to depart this

To the Reader,

Iam. 5.14

world, to lead their liues, and to go out of their liues without order what men doe, is one thing, what we wish were done is another. God knowes, and many can witnesse, how often, how earnestly wee call vpon this carelesse world, to remem ber that high and weighty busi nesse of the soule, men haue in hand. Though there be not in use, vnguentes eum o leo, which we find rather appropriate unto the former times of the Church, and nee rest unto the Apostles them selues. Yet we say with Saint Iames : Infirmatur quis ? inducat presbyteros : and to this ende is our Church forme set downe : An order for the visitation of the

believe

t. &

sicke,

To the Reader.

ficke, so intituled.

24 Wee wish as heartilie
as any Christians can, that
once the holy exercises of fa-
sting and prayer, were more
deuoutly put in practise then
wee see, and sorie to see they
are. We reverence antiquitie,
wherein without all question,
God was more carefullie wor-
shipped, memorable deeds of
devotion and hospitalitie, to his
glorie more chearefully per-
formed, what is consonant to
faith, and good maners, we al-
lowe and commende eu'en in
those, who seeme otherwise in
the opinion of manie so farre
different from vs, and wee
heartily wish, that men might
see our good workes, And so
glorifie our father which

To the reader.

is in heauen.

25 It is said of Aristides, who perceyuing the open scandall likely to arise, by reason of the contention sprung vp betwixt him and Themistocles, to haue besought Themistocles mildly after this maner: Sir, wee both are no meane men in this Commonwealth, our dissention will prooue no small offence unto manie, good Themistocles, let vs be at one, and if wee will needes striue, let vs striue who shall extel other in vertue and loue. The Elements though in qualitie diuerse: yet doe they all accord for the constitution of the bodie naturall, what should Christians but accord for the conseruation of the

Church

To the reader.

Church (that they bee not a
shame to Israel) which church
is a bodie mysticall: wee are
all sheepe of that fold whereof
Christ is the sheephearde, we
are all stones of that building,
whereof hee was the corner.
We are all braunches of that
Vine whereof he was the stock.
We haue but one God for our
father, that created vs all, one
Christ Iesus our Saviour, that
redeemed vs all, one holie
Ghost to our sanctifier, that
doth adorne vs al, We are but
pilgrimes and straungers, and
we shall one day finde, that a
peaceable Christian life, with
good departure from this
worlde, shall stand vs more in
stead then all the worlde be-
sides, when after beating our

To the Reader.

braines in matters of contradiction, we shall perceiue that this Charitable Christian life was worth all. And therefore beseech we God, the authour of all good giftes that Mercie and truth may meeete together, that righteousnes and peace may kisse each other. And his glory dwell in our land, vntill we come to dwell in the land of glorie.

As thou art, I once was.
As I am, thou shalt be.



Job 17.1.
Solum mihi supereft sepulchrum.
The graue is readie for me.

197
m
m
m
m



The Contents of the Chapters-

I.

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learne to die.

II.

Wherein is shewed the cause,
why men so seldome in these
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membrance of their end,

III.

Howe behouefull it is for euerie
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meditate of his end.

III.I.

Wherein is shewed that the e-

state

Sutton, C.

The first Table.

state and condition of the life present , may iustely mooue vs to this considera-
tion.

V.

That a meditation of the life to come , may also mooue vs to the same remembrance of our ende,

V I.

That we need not feare Death, much lesse to meditate there-
of.

VII.

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VIII.

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of

The first Table.

of this preparing, or the estate
and condition of life, wherein
the Christian shoulde euer
stand prepared for Death.

X I.

How the Christian man shoulde
demeane himselfe, when sick-
nesse beginneth to grow vp=

pon him.

X II.

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sions.

X III.

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to apply his minde to prayer
and some godly meditation.

X IIII.

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more and more encreaseth,
may be moued to constancie
and perseuerance.

X V.

How they may bee aduertised
who seeme vnwilling to die.

X VI.

How they may bee induced to
depart meekely, that seeme

The first Table.

loath to leauе worldly goods
wife, children, friends, or such
like.

XVI I.

How the impatient may be per-
swaded to endure the paines
of sicknesse, and death peace-
ably.

XVIII.

How they are to be comforted
who seeme to bee troubled in
mind, with a remembrance of
judgement to come.

XIX.

How the sicke in the agonie of
death, may bee prepared to-
wards his end.

XX

In what maner the sicke shoulde
be directed by those, to whom
this weightie busynesse doeth
properly appertaine.

XXI.

Wherein is laid downe the ma-
ner of commending the sicke
into the hands of God, at the
hour of Death.

XXII.

An exhortation to comfort
those

The first Table.

those, who lament & mourne
for the departure of others.

X X I I .

How those that vndertake any
dangerous attempt, either by
sea or land , wherein they are
in perill of Death, should de-
voutly, before , make them-
selues readie for God.

X X I I I .

A briefe direction for such as are
suddenly called to depart the
world.

X X V .

A consolatorie Admonition for
those who are often ouer-
much grieved at the crosses
of this world.

X X V I .

An admonition to all, while they
haue time, to make spedee in
applying them to this lesson
of learning to die.

X X V I I .

The great folly of men in neg-
leting this oportunitie or

non time

time

The first Table.

time offered to learne to die.

X X V I I .

Wherin is shewed, that amongst other reasons this learning to may justly mooue vs to die, leade a Christian life, in holy conuersation and godlynsc.

X X I X .

Wherein is shewed in the last place, that a consideration of Christ's second comming to iudgement, ought to mooue euery one to liue religiously, & also to apply him selfe to this lesson, of learning to die.

X X X .

A short Dialogue, betweene faith and the naturall man, concerning mans estate in the worlde, and his departure from the world.

X X X I .

A Dialogue betweene Discontentment and Hope.

X X X I I .

A Dialogue betweene Presumption

The first Table.

Sumption and feare.

X X X I I .

A short discourse, wherein is shewed the great commendation of a peaceable course of life, vnto which wee are Moved by a consideration of our ende.



11. T. 1. 2. M. 2.





DISCE MORI:

Learne to Die.

The first Chapter,

In exhortation mouing every
one to apply himselfe to this
lesson of learning to Die.



Run is, that
our abode heere
in this worlde,
is an ordinance
established of
God, and may
also in this respect be very ac-
ceptable to man. To procure
the continuance of life. by

C

meanes

Eccles. 38

7.

*Lac. 2,72**Psal. 72
15.*

meanes ordained, is allowable. To auoid things hurtfull, to the preseruation thereof, is behouefull. wilfully to hinder our owne health, is not onelie against the course of nature, but a way to tempt the verie God of nature. To wilsh either to bee gone sooner, or to stay longer in this earthly station, then it shall seeme good vnto him, by whose appoinement wee all stand, is a part (sayth one) of great ingratitude.

2 The tyme therefore allotted vs to walke in, we may accept, vntill God call vs awaie, with thankefull hearts: vsing that space to serue him in holynesse and righteousnesse. To desire with the Prophet, that God who hath taught vs from our youth vp, would not leauue vs in age, when wee are grayheaded, vntill we haue shewed his power vnto them who are yet to come, With Ezechias to doe him yet a little more ser-

uice in the world. With S. Paul, to be content to stay our dissolution, to bee helpfull unto others. In which respects wee may accept of, & wish yet some farther continuance of our selues and others.

3 The true Israelites in desiring so heartily the life and preseruation of David their king; because when hee should bee taken from them, the light of Israel would bee quenched, and many a good Israelite should (as Jacob saide) bring his gray haire with sorrow, unto the graue, did herein shew no lesse dutifull then godlie affection.

4 Notwithstanding, seeing that man hath here onely a course to finish, which being finished he must away: seeing that life is ὥριστας θάνατος, true, as the saying hath, a debt to Death, who hath absolute authoritie ouer all, then as the Prophet Daniel said, Hearc ac-

Eze. 33. 4
Phil. 1. 24

2 Sam. 21
1 S.

Gen. 42
2 S.

Dan. 4.

24.

Eccles. 12

1.

I. Pet. 4.3

ceptable counsell, May heare
O man, counsell by the wisest
amongst men, from the God of
Heauen, Remember thy Crea-
tor in the dayes of thy youth:
or at the least, before the dayes
come wherein thou shalt say, I
haue no pleasure in them: That
is to wit, thy approaching end.
It is sufficient, saith S. Peter,
That wee haue spent the time
past after the lustes of the, Gen-
tiles As if he should haue said,
for the time past that's gone,
and cannot be recalled. Now
for God his sake be careful for
the time to come. That we are
not borne Angels wee see, and
experience doth shew we are all
mortall. Liue well, and Die well:
If we take heede in time, wee
may, Liue, and not to Die, wee
cannot. Neither are we to re-
gard how long we liue, but
how well we liue.

5 To take then a Religious
remembraunce of our ende, as
a potion next the heart in this

misera-

miserable worlde, that begins
to waxe sickly in the doc-
trine of the Resurrection, and
goes forward so coldly in the
exercises of Christian Pietie, will
with God his helpe be a warme
and speciall preseruatiue to the
soule, To Learne to Die, is a
lesson worthie our best, and
best disposed attention, being a
speciall preparatiue vnto a hap-
pie ende, wherin consisteth the
welfare of all our being.

6 David, who was for his
learning a Prophet; for his ac-
ceptation (saith the Scripture).
A man after Gods owne heart;
was then very studious in this
learning, When after watching,
and fasting hee besought God
to be instructed concerning the
number of his dayes, and the
time he had yet to liue: Like
the carefull scoller that breakes
his sleepe, forsakes his meate,
is often in meditation, when
hee beates vpon same serious
subject.

I.Sam.13

14

Psa.30.5

I. Cor. i.
20.

7 Nowe therefore this
madauicia, of all lessons , or
learninges , this learning to
Die , what more weightie ?
what more divine ? Where is
the Scribe ? where is the Di-
sputer ? what is it to haue the
force of Demosthenes ? the
perswasive Arte of Tullie , so
great an Orator ? What is it
by Arithmeticall account , to
deuide the least fractions , and
with the man of God never to
think of numbryng the time we
haue yet to liue ? what is it by
Geometricall practise to take
the longitude of the most spa-
cious prospectes , and not to
measure that ; which the Pro-
phet calleth, onely a span longe ?
what is it to set the Triapanon
in a musical consent , & for want
of good gouernement , to leade
a life all out of tune ? What
is it with the Astronomer , to
obserue the motion of the Hea-
vens , and to haue his heart
buried in the earth ? With the

Naturalist,

Naturalist, to search out the cause of many effects, and let passe a consideration of his owne frailtie? With the Historian to knowe what others haue doone, and to neglect the true knowledge of himselfe? With the Lawyer to prescribe many lawes in particular, and not to remember the common Law of Nature, that all must Die, which is a Law generall. In a worde, what is it for the deepest worldlings to bee able by reaching policie, to compasse plots of high enterprise (as Doctors in that facultie) and die God knowes like simple men? Surely all is nothing worth, for without this all their policy is miserie & their knowledge ignorance. If thou art wise, be wise then unto thine own soul. As the rich man (saith Fulgentius) spoken of in the sixteenth of Luke, was poore in all his pompe, mourning in all his mirth: so are those who liue and never Learne to Die:

Fulgent.
epist. ad
Gal.

ignorant in all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to bee catechised in this learning, wherein either as babes they haue not received the first rudiments, or as verie frawntes, haue a little by roate, and so soone forget all.

8 Well the perfection of our knowledge is to know God, & our selues; our selues wee best know, when we canoledge our mortall being. As men we die naturally, as Christians we die religiously. In the school of Christ, first, by mortifying the olde man, wee endeour to die to the worlde, and then by a vertuous disposing of our selues, for the day of our departure, we learne to die in the worlde. By our dying to the worlde, Christ is sayde to come and liue in vs, and by our dying in the worlde, we are said to go to liue with Christ. Now therefore seeing to die, is so necessarie

cessarie, and to Die well is so Christian-like, let every one applie himselfe soberly to this learning, as the greatest part of true wisedome.

Phil. I. 23

9 How many in the world beat their braines about frivo-
lous matters: some being more busie to knowe where hell is,
saith S. Chrysostome, then how to auoid the paines ther eft: o-
thers pleasing themselues, in
peiting and needlesse questions,
to see me singular amongst men:
When they come to depart this world, then they perceiue they haue spunne a faire thred, and
wearied themselves in baune: then they consider howe they shoulde rather haue applied
themselves as they ought.

*Choysoft.
in homsl.
31.*

10 Wherefore to grow moze
and moze, out of loue & liking,
with these transitory delights,
to bryake off by litte and little,
from this wearisome worlde,
to hie home-warde, disposing
himselfe for the day of his de-

parture is a course most beseeching every wise Christian. Let the vaine glorious who with the Camelion, liue by the ayre, and therfore is said to be euer founid gaping: who haue with the Moone, but a borrowed light in the world, not light in themselves & therfore are still waxing and wayning, follow shewes, and shadowes al which shal perish in the twinkling of an eye; but let the wise Christian man Learne to die the death of the righteous, that so hee may liue iorfully here, & hereafter.

11. That whiche scolish men are wil'ing to do in the end, wise men do in the beginning. Wise-dome it is with Noah, to build an Arke while the season is calme: with Joseph to lay vp store in the dayes of plentie: while the weather is faire, to bethinke our selues of a tempest: in a word, when oportunitie doth serue, to follow a chusing husbandry sowynge the seed

*Psal. 116.
15.*

*Gen 6.13
Gene. 41
43.*

of godly actions in the field of a
repentant heart that so at the
Autumne, or end of our age, we
may reap the fruits of euclari-
sing comfort. Wee are for the
most part euen out of the world
before euer we consider our co-
dition in the same and ws then
beginne to direct our course a-
right, when the time is come ra-
ther to make an ende. would to
God we would remember that
woxthy saying of one, when he
was now drawning towardes
the period of his time, quando
iuuenis curauit bene viuere, quā-
do senex bene mori. When I
was a yong man, my care was
how to live well, since age came
on, my care hath beeue howe
to die well. And of another
who brake out in these words
Nihil suauius in hac vita, quam
vt quietus fiat exitus ex eadem.
In this life now nothing more
sweet unto me then to ppeare
for a peaceable passage from the
same.

Sene.epift.
62.

August.
de Mar.
Mon.

12 With Martha , wee are
combred about many things.
Mary that satte musing , chose
the good part . Vnus est necessarium ,
One thing is necessary .
Learne , O learne to Die .

13 The enemie that is often
looked for , doth least hurt , when
he makes his assault . If this
Basilisk Death , first see vs , be-
fore we it , there is some danger ;
but if we first descrie the Bas-
iliske , then the Serpent dieth .
We neede not feare . The tem-
pest before expected , dooth leste
annoy , when the storme shal a-
rise . He that leaueth the world
before the worlde leauers him ,
thinketh of the day of his disso-
lution : as the Sick man heark-
neth to the clocke , shall giue
Death the hand : like a wel-
come messenger , and with Si-
meon pray to depart in peace .
Yet the weather is faire , wee
may frame an Ark to sauе vs
from the floud . Yet Jonas calles
in the strates of Niniwie . Yet

Luc. 2. 29

Gen. 7. 5
Jon. 3. 4

Wise-

wisedome crieth to all that
passē by vñque quo & O howe
long will you loue vanitie. Yet
the Angels are of the gates of
Sodome. Yet the Prophet
woos; O Iuda how shall I en-
treate thee? Yet the Apostle be-
sercheth for Christes sake that
we would bee reconciled unto
God.

Pro. 1.21

Hos. 6.4

2.Cor. 5
20.

Mat. 25.07

42.000
.02

14 To conclude, yet the
Bridegrometaries and slayes
the virgins leysure, to haue
them enter with him vnto the
marriage solemnitie. Lord that
they would make speed, and cast
off many mere vanities, seeing
the ioyes of heauen tarry for
them. The pleasures of this
world, are pleasures in shew:
but the pleasures that Christ
hath laid vp for them that are
his, are pleasures in deed. God
almightie increase in our hearts
a desire of this learning. that so
we may liue in his feare, and die
in his loue, to liue for euer.

1.2.1.1.1.

1.2.1.1.1.

1.2.1.1.1.

1.2.1.1.1.

1.2.1.1.1.

Mat. 22.
20.

and conuincing them
to att he second Chapter. 30
Wherin is shewed, the cause why
men so seldome enter into a se-
rious remembrance of their end



An we sufficiently
wendor, that the
regenerate man,
whom God hath
made by grace, a
contemplative creature, and by
glorie, equalled vnto the Rante of
Angels. should be so deligh-
ted in the affaires of this, un-
comfortable world; so encan-
ted with the harlot-like attire-
ments of sinne: so caried awaie
from himselfe by the sway of
sensuall securite, as bitterly to
cast away all remembrance of
his ende, and to become worse
then an Idol of Canaan which
had eyet, and saw not: that is,
to haue a Reasonable soule, and

bindit

understand not, to induce the sonnes of men lightly, & loosely to passe ouer a religious remē-
brance of this their end? Is his
sleight, whose businesse was,
and is, at , and since the fall of
Adam, to slay soules : Nequa-
quam moriemini , Tush you
shall not die at all ? As if hee
would haue the remembrance
of death, but a melancholy con-
ceit: and least it should make in
mans heart too depe an Im-
pression of the feare of God, he
will haue the Forbidden tree
to delight the epe : faire words
to please the eare , and dñe all
away. Eritis ut Dii : Whp ? you
shall bee as Gods : when his
drift was to haue had them
Diaels.

Gen 3.4

3 By this we see, whose
practise it is to make the world
run at randome as it doth, and
so many graceless Libertines
by a careless course to passe o-
uer their dayes in hamitic, their
yeares in follie , so long, vntill

they

they bee taken by the euill day,
when they thinke not of it, as
birds in the share , and fishes in
the net, saith the wise man, and
so become vterly vndone for
ever.

To muse of our Ende, is
none of our thoughts: to heare
S.Paule sprake of iudgement to
come , is too chilling a doctrine
for our delightful dispositions,
and makes vs cold at the hart :
wee can not abide to stay vpon
such austteries. With Felix we
are not at leysure, for this iat-
ring musick: which sounds not
a right in the consort of our
worldly pleasures, and there-
fore wil heare it another time,
happely not at all. To thinke of
death it is Acheloma, a field of
bloud: but to let the time slide
wastfully , and our sinnes in-
crease dangerously : to promise
vnto our selfes many dayes, to
heare placentia, and to be told
of Peace, Peace, though sodaine
destruction be neuer so neare, is

our pleasing ditty, untill the
soule be rockt a sleepe in sinne
and sleepe as Silera (which God
forbid) she slept, but never wa-
ked againe.

Judg. 4

21. 1. 10

Iere. 5. 31

5 Mercifull Lord! what will
become of this at the last? if
nothing else, yet the dayly in-
stances of death before vs, doe
uidently shew what shal in lik-
maner shortly betide our selues,
The enterlude is the same, we
are but newe Actors upon the
stage of this worlde. They
which are gone haue plaid their
parts: and wee which remaine,
are yet acting ours, onely our
Epilogue is yet fo; to end

6 It is a maruaile aboue
maruailes, that in a battaile
where so many go to y ground,
our remisse hearts can take no
warning, to enter into some
remembrance of our state. The
neighbors fire cannot but giue
warning of approaching flames.
Mihi heri, tibi hodie: Yesterday
to me, to day to thee. Whose

Eccles. 38

23.

Luc 12.
20.

Cypr. de
vanit. ido.

turne is next, God only knows who knowes all. He that once thought but to begin to take his eate, was taine that very night, whether hee would or no, to make his end.

7. If nothing else, yet so many, so apparant precedents, shoulde moone vs to shake off this strange forgetfulness, bnesse that complaint of Cyprian be also verified; Nolumus agnoscere quod ignorare non possumus: We will not know what which wee cannot but knowe Good Lord, into what a dangerous lethargie of the soule are we fallen, when so many sad spectacles before our eyes, which are so often sounding in our dullest eares, can nothing moue: or at least so little, as so dainly all is gone. Our moving is witt's Agrippa, in modico tantum, but onely somewhat, which by and by is forgot and gone. Our consultations are, Volumus, & nolumus; we will

and

and we will not: and so with
the sluggard, nothing is done.

8 What long discourse haue
wee in our greatest meetings,
but dead men are partly, if not
chiefly, the subiect of the same?
How often haire wee the sa-
lentine knell, when our seruants
can say, well, some bodie is
gone? Do we not passe by the
graues of many, who for age,
and strength might haue rather
seen us lead the way? and yet
for al this, to dreme, as if there
were no death at all.

9 Goe to, saith Solomon
to the slothfull, sleepe on. Let
fooles, as they doe, make
but a sporte of life, and
say with the olde Epictates:
ο θάνατος κείται πάντας, Why?
what haue wee to doe with
death? They shall one day find,
that death will haue to do with
them, when hee shall stripp them
into a shrowding sheete, binde
their hand and foote, and make
their last bed to be the hard acid

Pro. 14. 9

B. Ren in
Tertul.de
Animas.

Deut. 32

29.

Eccles. 12

39.

stony graue: Of which sort of men, that moans of Moses may justly berewnd: O that this people were wise, and would remember the latter thing: That they would call to minde, the daies willcome, & God knoweth how soone tw. When the keepers of the house shal tremble which are the hands; when the strong men shall bow themselues, to wit, the legs: when they shall wax darke, that looke out of the windowes, that is to say, the eyes: When the eares, or daughters of musick shall be abased. when the grashoppers or bended shoulders shalbe a burden: when the wheele shall bee broken at the Cesterne: that is the heart, whence the head draweth the powers of life: in a word, when dust shall turne to dust againe: the toynts stiffned, the senses benummed, the countenance pale, the bloud colde, the eyes closed, the browes hardened, the whole body all in faint

Ieweate,

weare weareid, nature being now spent. Hear O earth, earth, earth, saith the Prophet.

Jer. 22.29

10 Almighty God clothed our first parents with the skins of dead beasts, that when then they saw what was about them: they might remembet by reason of sinne, what shouide become of them. When Christ shewed at his transfiguration vpon the mount, Peter & Iames a part of his glory; hee shewed them withall Moses and Elias, two dead men, or departed from men, which might bee withall a remembrance of their mortalitie. When the Prophet David spake of mans uncertain condition, and certaine ende, in the 49 Psalme, because it is so long before, the most gloriouse amongst men, in the eye of the world, will remember themselves to be but men. First, hee speakeith vnto all: Hearre ali ye people, And least any shoulde thinke themselves exempted;

Gen. 3.11

*Matt. 17
3.*

*Psa. 49,1
2,3,4,5*

then unto all, of all estates: High and low, Rich and poore, one with another: and because he would haue it knowne to b, a matter of importance indeed he saith: My mouth shal speake of wisedome.my heart shal muse of vnderstanding: uttering the selfe same twise ouer, as if wee might wonder what the Prophete had to say, which is indeede his owne wondering. Seeing that wise men die as wel as fooles:that death gnaweth vpon them,that their beautie shall consume in the Sepulchre, that they shall carrie nothing awaie with them,that all their pompe shall leauie them, when they go and follow the generation of their fathers: yet for al this they think that they shal continue for ever, and their dwelling places endure from one generation to another, calling their lands after their own names: this is their foolishnesse saith he. And surely as in many

other things, the wisedome of man is foolishnesse with God,
so is it in this.

¶ Joseph of Aramathea, & *1 Cor. I. 2*
rich man (as wee reade in the *s.*)

Gospel) had a Sepulchre in his
garden. Surely in places where *John. 12*
we take felicitie, we should not *45.*

but haue a mention by some
good thought at least, of our
mortall being. In all other af-
faires we are often vigilant: but
in this so remisse, as if all were
but a game, it is not so, þ matter
is weighty. Therefore did we
watch death, which in times of
our chiefest delights most wat-
cheth vs, and often taketh vs
too; then would we not live as
we like, and sinke as we sinne;
but give a thousand dalliances,
a bill of divorce, as if for their
baggage dealing. Wee woulde
haue no more to do with them.
But so long as wee liue with-
out consideration of the time to
come, and spend our dayes, as
if we had an estate of fesomple.

or Patent at large to continue
as we list we commit sinne, as
easily as beastes drinke water,
without remorse, without
feare.

12. One of the greatest evils
in the life of man, is a carelessse
neglect of Gods worship. One
of the greatest causes of this
neglect, is the forgetfulness of
his ende. Therefore (saith Gre-
gorie) doe so many cast off all
care of Christian pietie, because
they never care at all, to minde
their present condition of hu-
mane frailtie. When the Pro-
phet Ieremie would shew the
state of Ierusalem to have be-
come altogether irreligious,
without mentioning many
causes, he expresteth the maine
cause in brieke, as thus: Non est
recordata finis, She remem-
bered not her end. So by this
we see, Sathan hath no more
dangerous devise to draw men
from God, like Absolom, who
stole away the hearts of the

Greg. m. e. .

Lam. 1. 9.

people

people, when they were going downe to doe homage to David their king, thē by stealing from their heartes the remembrance of their end.

1. Sam. 13
6.

13 The Panther, as is written of him, knowing how brausie he is from him by reason of his ougly head which frayes them, thrusts onely his head in some secret corner, whildest they ga-zing on his goodly spotted hide, nothing suspecting their approaching end, suddenly he breaketh out, and prayeth vpon them. So it is foule headed Panther Gathan, perciuyng well how much delight men take in worldy pleasures, hideth his defor-med head, setting out his fine coloured sk-nne; that is the glo-rie and vanitie of pleasant, but daungerous delights; whildest in the meane time they ne glecting their enemie, their end; he suddenly seeketh to entrappe and deuoure them. Wherefore men had need bee prepared and vigilant in this respect, that they

*2. Reg. I.**A.**Aug. Ep.
ad Dñsc.**Exod. 5. 3.
Eccle 8. 4.*

mayber euer prouided against
his so subtle deceiptes , and Re-
member their end, before it end
them; that is, before it be saide,
~~as vnto~~ Ahaziah , Thou shalt
not come downe from the bed,
vnto the which thou art gone vp
And that which is chiefeſt of
all, before the ſoule by a con-
ſumption of ſin, pine to death.

14 Blessed Lord ; who :
were he not careleſſe in the ſu-
perlative degrees , wouidle not
ſometimes retire himſelfe from
this coobersome world , and
remember that which almoſt
he cannot forget , That he muſt
needes die: Why diſ God leauē
(ſaith S. Austen) the laſt day of
our life unknowne to vs? was
it not becauſe euery day ſhould
be prepared of vs ? which pre-
paring we may not neglect vpon
paine and peril ſe loſte for-
ever. Wherefore let them take
heed in time , who paſſe ouer
their dayes Pharao-like, Atheiſt
like, ſaying, Who iſ the Lorde?

we haue sinned, and what euill
is happened vnto vs? God is
not mocked We they well assu-
red, that Death like a Harge-
sent from aboue, vpon ac-
tion of Debt, at the suite of
Nature her selfe, will sooner or
later, attache and arrest them
all: and make them aumswere
this high contempt, where God
himselfe is a partie, at the court
of Heauen . Let them know
that all must yelde , be they as
strong as Sampson, as gloriouse
as Herode , as mighty as A-
lexander : this tyrant Time
will swape them all awaie.
Moyses vpon the mount Aba-
rim : Aaron vpon the mount
Hor: Methuslath after so ma-
ny yeares. The holiest, the heal-
thiest, where, or when, we
know not: all must downe whē
death commeth. Wee dayly see
it, and wil not sticke sometimes
our selues to say as much, and
yet remember nothing lesse, as
if it were onely some arbitrarie

Deut. 32.

49.

Num. 20

23.

Gen. 5.27

matter, and so wee bring our
yeares to an ende, as it were a
tale that is told.

15 Of all other we cannot
sufficiently maruell, that olde
men, when as no w^t d^r oping na-
ture putteth them in mind, that
their contiuance is not long,
when bended back maketh them
louke downe, whether they wil
o^r no, and bids them thinke o^r
their hearse o^r graue : to see
these either addicted to the insa-
tiable desire of gaine, or giuen
vnto the lightest behauour of
youth shewes them to be farre
from this religious remem-
brance of their end. Sophocles
a heathen man would blush to
shame to see the vnseemly mat-
ches and mariages of our time,
wherin age and youth are po-
ked togither, a thing so contra-
rie in nature, so vnlikely in
reason, as nothing more : and
the inexpesable follie of age, to
be so farre from a consideration
of that whiche is seemly boty-

before

before God and man . Tullie could say long ago, of ciuill go= uernment amongst men : Ap- tissima arma tenum exercitatio- nes virtutum : Did mens wea= poro, what should they else be but exercises of vertue ? In Christianitie moze fitter were it a great deale for them, to bee at their deuotions , then to do often as they doe. I ac thought is time at these dayes to com- mune of blessing , and of his end: My sonne let me blesse thee,I am old, and know not the day of my departure .

In the second of Samuell and nineteenth verse, David maketh offer to an olde aged man Barzelai, that he should go with him, and be in his court at Ieusalem , but Barzelai on the other side, maketh a con- trary request to David, that he might returne to Giliad, and die in his owne countrey, and bee buried in the graues of his an- cestors, as for any pleasure that

Cicero de
Senect.

Gen. 27.2

he could take, he saide his time was gone; his sence of tasting was decayed, for sweete musike hee did not affecte, whose time of hearing was now past, if hee could for that little time which remained, do any good exemplarily, it was as much as hee required. They doe as much labour in effect and more, that sitte at the sterne, and gouerne, as those that toyle and tosse otherwise: but to moue age to this consideration, of their departure hence, the very beholding of others, that goe before them, is in reason suffi-
cient. It is said of Paulus sim-
plex, who tooke his name of
his manners, syeng the occa-
sion of enticementes offered,
trembling in bodie, but con-
stant in minde; by deuotion hee
grew into a great familiaritie
with Christ, as wholy addi-
cted himselfe to all pietie. Untill
his dyng day, and the old man
syng so many goe before, had

ever his eye fixed vpon his end.

16 When the thirde gouernour ouer fiftie, of whome mention is made in the second booke of Kinges, saw but hys two fellow Captaines ouer fiftie, devoured before him, it went so neare his hart, that hee came foorth, fell downe and besought the man of God, that his life might bee precious in his sight. How many fifties in late peares of mortallitie and warre haue we scene, or heard to haue beene devoured by death? How many of our fellow Souldiers in this spittall conflict, in which wee all fight, haue wee scene die in the fieldes? Howe many of our dearest frendes, haue taken their leaues, and gone before, and yet for all this, there is no comming to make humble supplication (I say) not to the man of God, but to God him selfe, that our liues and deathes may bee pretious in his sight,

2. Reg. I

13

As is, saith David, he death of his saintes. The Publicans but hearing the Tre to be laide to the roote of the tree. and that every tree, whiche did not bring forth fruit, shoule be hewen downe, and cast into the fire it made them come to Iohn the Baptiste with their Quid facies? O what shall we doe to auoide these things? The men of Nineveh hearing but once of their imminent end, it wrought such, and so great remorse in them, as they all out of hand fasten'd on sackecloth, and sorrowed for their unnes.

17 Often hath God knocke at the doore of our hartes, to aduertise vs of our mortalitie: For who is there that hath not sometime experienced in himselfe by feeling the infirmitie of his declining nature? by abyding the perills of apparant daunger, besides the sondry warnginges to this effecte, whether hee must? And here

We may all wonder at the mercy and patience of God, who by these motiues doth admonish vs of our approachinge ende. But yet for all this how little humbling of our selues is there before him, whose dominion reacheth vnto the endes of the earth, whose power is aboue all powers, from generation to generation, world without ende: who bringeth to the graue, and rayseth upp againe.

18. What a daungerous course is it never to awake Christ, though the shipp leake, and be often in perrill of dysonning, never to thinke of God. vntill we stand in neede of him. neither to beginne to liue, vntill we are ready to die, never to call to minde that Time of Times, vntill wee heare the Trumpesounding, vntill wee see the graues openinge, the earth flaminge, the heauens melting, the iudgement hasten-

*1, Sam. 2
6,*

*I. Thess. 4
16
Iohn. 5. 25
2. Pet. 3
10
Math. 16
27
Mat. 2. 41
Apo. 6. 16*

ning, the Judge with all his
Angels comming in the clouds
to denounce the last doome vpon
all flesh, which will be vnto
some, woe, woe: when they
shall cry vnto the mountaines
to cover them, and for shame of
their sinnes hide themselves, if
it were possible in Hell fire. If
we haue any feare, this should
move feare: If any remem-
brāce, this should cause a care-
full remembrance of our ende.
O consider, saith the Prophet,
you that forget God. Least hee
take you away, and there bee
none to deliuier you, Saluation
is a matter of great earnest.

Psal. 5.22

Mar. 25.5
Lu. 12.37

XXXXI

19 Our Sauour Christ by
those parables of the Wise Vir-
gins, and Watchfull Seruantes,
what else doth hee teach his
Disciples and vs all, but in so
swightly a cause to bee carefull
in deede? We haue as much
neede as any that euer liued
vnder the cope of heauen, con-
sidering these sinnefull dayes.

When

When God saide, the wickednesse of menne is great vpon earth, it was time for Noah to prepare for an Arke to saue himselfe. When once the cri of Sodome was ascended to Heauen, it was time for Lot to think of his departure, vnto the Hill countries. When this wozlde now after many strong fitnes of great contentions beginnes to trifle idly with euery fancie, wee may partly gather by these sickely signes, whiche way it is drawing and say, God of Heauen he'pe this world, for it is a weake world indeede.

20 These bee no dayes to live securely in: but rather time and high time is it for every one, to amende one, that God may haue mercy vpon vs all,

21 Haue wee not example by them that sleepe vntill the Bridegrommes comming, that every knocke will not bee sufficient warrant to enter? By

Gen.6.5

Gen.19

14

Marth.25

12

Gen.27

38

*Eccles. 12. 3**Gen. 7. 21**Lxx. 12. 20*

him, that wept for a blessinge,
when it was too late: that ouer-
ry sigh will not bee a satisfa-
ction for our sinnes. Tis most
sure, and we had neede looke to
it in time: Where the tree fal-
leth, there it lyeth. And as the
last day (saith S. Austin) of our
life leaueth vs; so shall the day
of D come finde vs. To let all
alone vntill it bee too late, was
their folly, who long since were
swallowed in the flood. To cast
onely for wealth and ease, was
his worldly wisedome, that
made a suddaine farewell from
both: when that night his soule
was taken from him, taken fro
him, and not yielded of him.
To deserue all vnto the last
push, never entring into a Re-
ligious remembraunce of our
ende, is an effecte of that ill
spirit, called Sensuall securitie,
which kinde of Spirit is not
cast out, but by Fasting and
Prayer.

The Third Chapter.

How behouefull it is for every
Christian man, soberly to me-
ditate of his ende.



In the whole Tenure of a Christian life, no parte more heauenly, then that wee
spende in Religious meditation, for this Religious meditation,
no subiect more urely concer-
neth the state of man, then of-
tent to beate vpon a Remem-
brance of his ende, wherin
consisteth the Center of all his
desires, the haruest of all his la-
bours, his sure and most happy
repose for ever. How behoue-
full then is it for every one, to
sequester himselfe sometimes
from incombaunces of thi
world, vacare Deo, to bee at
leysure for God, and to call his

best thoughtes to counsell to
this businesse of his soule: the
manifold effectes of so good a
practic. Will easely shew and
approue as much. For who is
there that with Ezechias will
not fall to set his householde,
his life his soule, and all in or-
der, when once that of the
Prophet movues his very hart:

Eze. 3 S. 1.

Ezechias moriere, Ezechias now
God bee mercifull vnto thee,
thou art no longer a man of
this world, dispatch to be gone,
thou must shortly die: Who is
there that will not set downe,
and cast ouer his billes of ac-
compt before he runne too farre
in Arrerages, that thinkes
throughly he sha't (before long
bee) heare his masters voyce to
swarne him out of office: I am
non poteris villicare, Thou
shalte bee no longer Steward.

Luc. 16. 2

2 In a generalitie, how
this or the like remembraunce
causeth a carefull direction of
all our life, when any tempte-

tion

tion doth come, that of the
wise man doth briefly expresse:
My sonne remember thy ende,
in whatsoever thou shalt take in
hand, and thou shalt not doe
amisse.

Eccles. 1. 40

¶ 3 This remembraunce, if it
did uncke into the hart, where-
as often like a piece of musick
it soundeth in the eare, then
would it worke better effectes
in the world, then commonly
it is wont. If coueteous men,
who saime possessed with a spi-
rite of hauinge, who like
Moales and Antes, are all-
wayes turning in the earth. If
the proud, who like Gyantes,
with contempte, disdaine the
meaner sorte of men, who are
made of the same mould, as
well as they, did deeply con-
der that one of these dayes,
they shall beeome a clodde of
earth: When like a straiglty-
scratcher Death will see they
carry away nothing with them,
when these lofty looks shall

1. Reg. 5
18

be laide full low, and all their
glory be Eclipsed; some good
thought to this effecte, woulde
make them keepe within com-
pass, and say w^th Naaman
the Syrian, God be mercifull vnto vs,
in this one thinge, that we
thinke not oþer of our end.

2. Sa. 13

19

1. Reg. 13

49

4. Woulde any Ammon com-
mitte that freely in the sight of
God, which he shameþ to com-
mitte in the sight of the meanest
of all Gods creatures? Would
any Ahab oppresse and w^try
poore Naboths, & did himselfe
remember he were but a Ho-
louer, as were his forefa-
thers, that shortly he must be-
come wormes meate: and that
after an euill course, hee must
then goe to aunswere for all
when the hart shall feele, for
w^trong offered, many a colde
pull: and the sinnes lie vpon
the soule, as heauy as lead.
Some there are (saith Job)
that remoue the land markes:
that lead away the plough of the

Job. 2.2

father-

fatherleſſe ; that make the poore
turne out of his way : many
are ſo farre from dooing good,
as not to harme others, may
be accoumpted a great benefite
received from thent : doth not
the crying ſinne of oppreſſion,
like Abels bloud go vp to God.
Aſſuredly it doth, it doth. Is
there an Ite maledicti, goe rea-
culed, for them which do not
feede the hungry : and ſhall they
goe free that take away the
bread of the hungry, is the pu-
nishment ſo great for them that
do ge neit the ſtrayngry. And is
there nothing for them that
wrogn the fatherleſſe and ſtray-
gry ; if thole who cloathed not
the naked, finde it ſo harde a
dome, what may they feare,
that take away the cloathing
of the naked. Wel, theri will
come a day whē men may wish
they had shewed mercy. Our
inſeriuors (ſaih a godly fa-
ther) do ſo looke for our mercie,
as we at time of neede, would

Math. 25.

41

Gregor.
Nazian.
de pauper.
amad.

ooke

ooke for Gods mercie. Our Saviour Christ saide, to feare swarne Revolters : Rememb're Lotswife So may it bee said, to advise all oppresours : Remember poore Nabooths vineyard.

5 To call to minde, that this wold, and the glorie thereof, so sone passeth away, that wee are heere to day , and gone to morrow. If nothing else, yet with men of reasonable capactie, this were enough . were it considered , to containe them within the lites and limits of a Christian and concionable course. But because this is not considered, so many liue, as if they had no soules to save. Such is the calamitie of our time : Non sic erat a principio; bnt it was not so from the beginning. When good men remembred an other world, considered they were not boorne for themselves, but for the good of others : aud Nihil Deo similius

quam adiuare quam plurimos:
that there was nothing which
more resembled God, then the
doing of good to as many as
they could. This they remem-
bered, that departed from the
world.

The godly Patriarkes, in
purchasing onely a place to bu-
rie in, what doth it else, but ma-
nifestly shew vnto succeding
posteritie, how mindfull they
were of their state mortall
That song of Moyses, whitch
the ancient Fathers say, the
people of God vsed, in forme of
a dayly prayer, to wit, the 90.
Psalme, wherein both mans
frailtie is acknowledged, as al-
so this petition pathetically
inserted, Lord reach vs to num-
ber our dayes: doth it not shew
vnto vs, with what devotion
they dayly entred into a Re-
membraunce of their ende?
Where is that mindfullesse of
Abraham, so great a Patriark,
who confessed himselfe to bee

Gen. 3.4

Psal. 90
ta.Gen. 13
27.

but

bat dust and ashes? Of Job, who dayly wayted till his changing shold come? Of King David, who made no other reckoning of himselfe but to be onely a stranger amongst men? Of the Apostle S Peter, who counted his continuance here, but an abode in a Tabernacle, which bee shold shewlye lay off. Tabernacles were onely for men in warfare and Pilgrimes, to shew, while we are in these bodies, we are no other but men readie to remoue. Howe farre these were from letting their repose here in earth, wee may hence easilly perceyue.

6 Amongest heathen men, the Emperours, when they were crowned, the Sepulchres of dead men were shewed unto them, and they asked, what one shold bee made for them; thereby putting them in remembrance, that they must looke for no other, but themselves

shortly,

shortly to haue the like. For the old Saints and seruantes of God, who liued in a continuall farewell from the worlde, like wise marchants alwayes thinkeing of their returne, endeouored to take by treasures by bils of receipt, where they shoulde stay and make their abode for euer.

6 Jacob was carefull in his journey to Hiram. Jacob slept, the same night God shewed him a ladder, the top whereof reached to heauen. Jacob that is the journey thou and all Pilgrimes should bee carefull of in dede in the great passage to heauen.

Gen. 28.

8 The Philosophers who saw no farther then the clouds of humane reason, perceiving the declining course of humane nature, could say, The life of wise men what shoulde it else be, but a continuall meditation of death. But the Apostle telleth vs in effect, the life of Christi-

stians what should it else bes,
but a meditation with all , of
a better life after death , and
therefore saith , Set your affecti-
ons on heauenly things, and not
on earthly . The nature of the
earth is colde and drye ; so are
earthly affections to devotion
and pietie : the earth stands stil,
and hath the circumference ca-
ried rounde about it ; so are
Gods benefites about earthly
men, and they are not at all mo-
ued . The earth doth often keepe
downe hote exhalations , which
naturally would ascend , so doe
earthly affections many good
motions , which would make
vs often enter into some good
remembrance of our end .

¶ If any to exercise himselfe
in this speculative remembrance
woulde keepe a Catalogue to
this ende . and often recite by
name : how many grane coun-
sellors , how many worthy men
of Armes , and gallants of the
world , how many of his nearest

fami-

familiars hee had knowne,
within these few years to haue
flourished with ther troupes
and traines after them, saying,
(Good Lord:) Are they not
dead and rotten? are they not al
gone almoste, as if they newer
had bee, might he not hereby
call himselfe to a remembraunce
of himselfe? Why shold men
make so much account of this
worlde, that is so transitorie?
Againe what more effectuall
meane to make vs shake off the
allurementes of this life, as
Paul did the viper into the fire,
then this or the like religious
Meditation of our end.

10 Almighty God woulde
shew the Prophet Ieremie in
no other place, then a house of
clay, the state and condition of
the despisers of his worde, to
signifie, that wee are best lesso-
ned, where our fraile estate may
be best considered. The wisc
man coulde not but woonder,
why any should be puffed uppe

47, 2 8.5.

Ierem. 18
2.3.

with

Eccles. 10

12.

Gen. 2,

Col. 3,

With pride, considering what he was : Quid superbas terra; O earth, saith he, why art thou proud? As if all our pompe, and our selues too, were no better then the ground we treade vpon : Formauit Deus hominem de limo terrae: And God made man of the slime of the earth, not of the fire, or of the ayre, least he should be apt to mount or aspire in his owne conceit, but of the earth, which occupieth the lowest place. A strange case to see the meaneesse of our beginning, and yet to exalt our selues : To consider vpon how weake a foundation we stand, and to thinke of nothing lesse : If wee will needes be high minded, would to God we would set our mindes on heauenly things, or things on high.

11 For consideration, necessarie is it, to thinke on that which must necessarily besall. Were it but onely for that

which

which stands like the lawe of
the Medes and Persians: Consta-
tutum est omnibus semel mori:
It is enacted that all must die:
this were enough to cast a
cloud ouer all our fayrest de-
lights. But that same post au-
tem iudicium, there is some-
what more behynd, and that is
called the time of iudgement.
This once possessing the heart,
there needed not so many penal
Lawes to deterre them & their
affections, which are often so
farre out of square frō extream
impietie. The remembrance of
the fourre last things, which the
old writers so often mention:
that is, the ioyes of Heauen.
the paines of Hell, the day of
death, and the time of iudge-
ment to come dooth worke in
hs fourre good effects: the first,
is to feare God; the second, a
carefulness not to offend our
neighbour; the thirde, a con-
tempt of the world; the fourth,
a desire to live devoutly for the

Heb. 9:27

time to come.

12 The Cocke (saith one) fearing the Eagle & the Hawk, hath one eye fixed on his meate, and the other often directed in the aire: so a prouident godly man prouiding before hande things necessarie, hath respect vnto the Eagle, or Christ's com-
ing in the aire to iudgement, as also vnto the Hawk, which is Death, therefore called Rapax, because it suddenly seizeth and prayeth vpon all.

Cas. col.
I. f.

13 A generall restraint from euill (saith Cassianus an auncient writer) is a mindfulnesse of Death, whiche the Egyptians perceyuing, thought a bare resemblance thereof a tremblyng and shaking brought in at their solemnest feastes, to be a speciall meane to moue the beholders to all sobrietie.

Mar. 27
25.

14 The Centurion in the Gospel, who otherwise was farre off from the acknowledging the Savior of the world,

Sphe n

when he saw the vaulc rent, the earth moue, the stones cleave a sunder, the Heauens mourne in blacke, and after all the graues themselves to open, and yelde vp the dead bodies of þ saints; a spectacle of death amidst all, moued him to giue this testimo[n]ie, Surely this was the Sonne of God. Seeing then that hence arise so forceable motiues vnto a godly and careful direction of our wayes, did wee but sometimes beholde that pale horse, and him that sits theron, whose name is Death, in our musyng dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to steppe backe in the pursuite of some sinfull vanities, we follow so fast as we doe.

Is the Holy Ghost resembl[ing] the state of man, To the grasse, to a shadow, the smooke, a vapour, a flower, things of so small continuance, what else should it intimate vnto vs, but

Apoc. 6.8

Psal. 148.

s.

Job. 7.7

Iam. 1.1

Psal. 102

3.

Iam. 4.

14.

1. Pet. 2

11.

a consideration of our vnconstant and variable estate? The Apostle S. Peter vnto the dispersed Iewes , and conuerted Christians, to draw them from carnall desires, vsed this as an argument of effect. Obsecro vos tanquam aduenas , & peregrinos : I beseech you (sayth he) as Pilgrims and strangers: as if he shold haue saide, seeing you are in this worlde but as wayfaring men , stay not your selues vpon carnall desircs, the baites of Sathan , and verie bane of your soules , abstaine from them, fliethem. It is the manner of strangers not to intermeddle with many , much lesse dangerous attempts . but as wise and circumspect men, to remenber they are onely in the way to a farther home, of moze continuance, where they are to make their abode again: the life of man (saith Job) is a warfare, and men in warfare haue etier death before their eyes. Where-

foxe saith S.Austen, Nihil aliud
in hac vita peregrinationis no-
stræ meditemur, nisi quia hic non
semper erimus, & ibi locum be-
ne viuendo præparabimus, vnde
nunquam migrabimus: **L**et vs
meditate in this life of nothing
more, then of our pilgrimage,
that here we shall not alwaies
be: preparing our selues rather
to that place, & hence we shall
never depart, but haue a sure
stay for euer. And S.Ierome,
Qui quotidie recordatur se esse
moriturum, contemnit præsen-
tia, & ad futura festinat: **H**e that
doth remeber that die he must,
little regarding things present,
ever hasteth towards things to
come: which the old enemie of
man perciuing, seeketh nothing
more then to drawe vs from
this frequent meditation of
Death, chiefly by the pleasu-
table allurements of intising
vanities.

16 The Hunter when he
seeketh to take the Tygers

*Aug. 31
tractat. in
Iohann.*

*Hier. ad
Paul.*

yong (which is onely one) is
saide to set vp looking glasses,
where the Tyger should passe
a long , in seeking this young,
which shée doth sometimes by
straying abroad, loose; finding in
the glasse, a resemblance of her
selfe, leaues the pursuite , and
looleth her young. This olde
hunter perciuing mens indu-
strie,in the conseruation of that
whiche is one, and onely one,his
deere Houle ; would by many
goodly shewes , make vs neg-
lect this religious care, and stay
our selues vppon euery friuo-
lous delight, so long, that we
cleane forget whereabout we
goe, and so hazarde that. Whiche
the Prophet calleth, most pre-
cious, euen the Redemption of
our soules.

Psa.49;8.

17 But the prouident chri-
stian man knowing how dan-
gerous it must needs be, for the
bird to take delight amidst the
ginnes and snares of the Fou-
ler, makes no stay vppon these

intising

intisng euils, soares aloft, and taking the winges of contemplation, thinks of the ioyes of Heauen the paines of Hell, his owne Death, and the Death of the sonne of God for the saluation of vs all : with Daniel, strawes ashes, or thoughts of his earthly being, to descry the steps of death, who stealeth a long; and cateth out the continuance of our dayes : or like a skilfull Pilot, who often sits at the sterne, lookes unto the Stars, and Planets, beares off from the shelues of many daungerous occasions, that so by the prosperous gale of God his holy Spirite, hee may put into the port of eternall rest.

18 No seruants, more orderly use their masters talents then those, who euer feare their masters sudden returne. No Houholder more safe, then hee who at euery watch, suspecteth the thieues entring. When that

Lu. 12 38
Math 24
43.

of the Prophet Esay calls vs aside from the world, and tells vs softly, Morere, thou shalt Die, it makes vs penitent for the time past, and respective for the time to come, causing the feare of God to have a predominate force, in this our naturall, and otherwise weakly constitution.

19 To meditate therefore of our ende, at our lying downe, which doth resemble the graue, and our rising vp, which may minde vs of a joyfull resurrection; to make this Remembrance, the key to open the day, and shut in the night: is a behouefull practise, and we shall soone perceiue it, by the manifold effects, which doe thence consequently ensue. It wil make young men more heedfull in their wayes, old men more fearfull of their woxes, all men more prouident of the time to come.

20 Isaac vpon Sarahs death went forth to meditate: hauing

lost Sarah, he met Rebecca. We sometime loose earthly comfort; but going forth religiously to meditate vpon God his excellencie, and our owne frailtie, wee maete with Rebeccah, better comfort, that is to say, heauently.

Gen. 24
63.

The fourth Chapter.

Wherein is shewed, that the state and condition of the life present may susty mone vs to this consideration.



Mongst the manifolde reasons which may induce vs to this religious remembraunce of our ende, none more effectuall then a due consideration of our estate present. For what is our life but a Ionas growed, so dain-

Iomas. 4,6

*Gen. 47.9**Amb. in
Luc.**I. Esdr. 8**Dan. 2.33*

ly sprung vpp, and by and by,
withered againe, and gone:
But a Jacobs pilgrimage, the
dayes whereof, are in number
few, and in condition euill.
The tempter (saith S.Ambrose)
shewed the glory of the world
in the twinkling of an eye,
whiche shall vanish too in the
twinkling of an eye Is not
all our glorie, but as the
visions whiche Eldras saw, good-
ly to looke vpon, and vanished
in a moment: Or as Nabu-
chadn zzars Image, that had a
head of gold, brest and armes
of siluer, and yet one dash with
a stone out of the rocke, brou-
ght all to ruine: May it not be
said of the godly pompe: and
most glorious shewes, whiche
wee so much admire amonkest
men, as Christ said, of the buil-
dinges of the Temple: See you
not these thinges: verely, there
shall not be left a stone vpon a
stone: As if, little or no men-
tion at all shoule be left?

Are we not compared to
certaine straile fypes, that
lue were the riuere Hispanis,
which in the morning are byed,
at noone are in their full stren-
gth, and at night they make
their ende, and are gone?

Aristoteles
mas. Ani. 3

As for popular applause, is
it not much like smoake, which
the higher it mounteth, the so-
oner it vanisheth away? And
for beauty, doe not some fewe
fittes of a feuer, marre all the
fashion? O the inconstancy of
all worldly glorie.

2 All this stately and pa-
geantlike pompe shall vanish a-
way, and come to nothing, as
if it never had beene. Hee that
had come to the tombe of Ale-
xander the great, & there found
interred, within the compasse
of seauen feete, him, whome a
whole world could not suffice,
might he not haue iustly saide,
Is heere the mirrour of the
world? Is heere the flouri-
shing Monarke of his time?
O world most vnworthy to

be affected of vs. Where are the riches that pouertie hath not decayed, where is beautie, that age hath not withered, where is the strength, that sickenesse hath not weakened, where is the pompe that time hath not ruined?

3 Wee are but Tenantes at will, in this clay farme, the foundation of all the building, is a smale substance, alswayes kept colde, by an intercourse of aire, the pillar wherenpon the whole frame stayes, is onely the passage of a little breath: the strength, some few bones tied together with dry stringes, or sinewes: howsooner we pece and patch this poore cottage, it will at the last fall in manus Domini, into the Lordes handes, and we must gene surrender, when Death shall say, this or this mans time is come.

4 First wee mourne for others, a little after others mourne for vs. Now we sup-

ply

ply the places and offices , and
heritages of them that were
befor: , and ere long be, others
shall come a fresh in our
roomes, and rule where wee
rule, sway where we sway , and
possesse al which we haue scrat-
ched together with care, kept
with feare, and at last, left with
sorrow .

Whereby wee see, that wee
came not into this wozlde, to
builde houses or purchase
landes, to ioyne house to house,
but rather by this our shorte
continuance, wee are put in
minde, to haue temporalia in
usu, eterna in desiderio, these
tempozall thinges in vse, but
eternall thinges in desire: to
use this wozld, as if we vsed it
not, and so be gone.

5 To this shorte continu-
ance of life may bee added , the
miseries of the same. For all is
not life, wee haue liue: when
Iob said. Man that is borne of a
woman, hath but a short time to

1. Cor. 7
31.

Iob. 14. 1

live he by and by, sheweth, how
this time is annoyed, and is,
saith hee, full of misery. Anni
humaniæ vite pauci ærimumæ
multæ. the peares of mans life
are few, but the grieves thereto
(saith one) are many. Hereupon
by the Grecians, the first
day of þ life of man was called
περιβλαιον, þeret's *περι* & *βλα*oν,
that is to say a beginning of
conflicts: our ingress, & egress,
and progresse too is with signes
of sorrow. S.Austen sayth, of
mans first entrance into the
world: Nondum loquitur & tam
men prophetat a tender infant,
not able to speake, and yet doth
by teares propheticie of the sor-
rows incident in the life of man.

6 Come wee to our new
birth, according to grace, doe
wee not in baptisim takē our
prest money to fight a battaile,
under the banner of Christ our
Chieftaine? And thou needest
not, saith Saint Austen, care to
fight against many enemies, for

*Aug de
pug.ans.
ma.*

be

be thou well assured, many enemies will fight against these; which combate Cyprian decla-
reth after this maner: If thou O man, ouercome couetousnes, couetousnesse being ouercome, some euill affection will assaile thee: if that euill affection bee strangled, vaine glorie will allure thee: if vaine glorie be despised, wrath and desire of reuenge will incense thee: if wrath be pacified, then pride wil puffe thee vp: if pride be alayed, some other enemie wil step in, to giue thee a fresh assault: As if the whole life o^r man were no o^r other, but a continual hacking and hewing at, and, of these Hydaes heads i^f sinne.

7 The last encuite that shall be destroyed, is death: to shew that vntill death bee come and gone, an ende of enemies will never come. I heard a voyce from heauen, saying, (sayth S. John) Blessed are the dead which die in the Lord, they rest from

Cyprian
de mor.

1. Cor. 15

Apoca. 14
13.

their

their labours: As if the Saints
neuer rest, vntill rest and bles-
sednesse meete to gither.

8 Here straile Nature is the
field wherein wee must be euer
tossing. Sinne is the Iebusite,
that will bre euer troubling:
the wo'ld is the stepmother to
Gods children, that will bee e-
uer chiding: afflictions are the
waters where our Gedeon
will trie whether wee are fitte
soldiers to fight his battaile.

9 We reade in the eleuenth,
sixteenth, and one and twen-
tierh of the booke of Numbers,
that the people much murmu-
red in the wildernes, thinking
that after their deliuerance out
of Egypt, to haue found their
swearnesse: there. The people
were deceived. God kept that
vntill they came into the lande
of Promise. We must not looke
for our happinesse here, God
keepeth that vntil we come into
the holy lande Here we are eue-
rie day gathering Manna: whē

Iud. 1.5.

Num. 1.1.

Num. 16.

Num. 21.

the

the long Sabbath comes then
we cease gathering. Joseph gaue
his brethen provision for the
way, but the full sackes were
kept in stoe vntill they caine
home vnto their fathers house,
God gaues vs heere a taste & a
say of his goodnesse, as willing
to haue our custome for greater
commodities:but the full sacks
are kept in stoe vntill wee
come vnto his heauenly king-
dome.

Gen. 42.

10 For this life Ad am in su-
dore vultus tui, in the sweate of
thy browes thou shalt eat thy
bread: Nay, Adam in laboribus
comedes cunctis diebus vita
tua, In labour and sorrow shalt
thou eat thereof all the dayes
of thy life, vntill thou returne
vnto the earth, out of which
thou wast taken. As if the
daies of man by reason of sinne
were no other, but the daies, of
sorrow:because euery day hath
suum malitiam, his griefe, and
every night, suum terrorem,

Mat. 6. 34
Psal. 91. 5

his

his terror. So that in this the
ancient saying will be verifled
ἰβί οὐδὲν οὐ βιώσαντον
οὐαρά, Humana vita non
est vita, sed calamitas, the life of
man is rather calamitie then
life.

If one haue goods and
substance, he liueth in traueil,
and is faine to imp̄ison his
mony vnder locke and bolt, for
feare it shold flic from him. If
he be destitute and needie , he
liueth in griefe, because want is
griuous unto man's nature. If
he be in high estate, he is either
enured, or enuieth: as if the chie-
fest felicitie of worldlings were
infelicitie : and no other but
Splendida miseria , a very shi-
ning miserie.

If we will heare Augustus,
so great a Potentate, wee shall
find him wishing rather to lead
a priuate life, then to injoy the
whole regall Empire of the
West. Cyrus king of Persia, was
wont to say, that did men but

know the infinite cares hee sustaineſt vnder an Imperiall crowne, hee thought no man woulde ſo much as ſtoope to take it vp.

If these who had the chiefeſt glorie amouſt men, found all ſo wearisome; much moze may the Christian ſoule reſolute neuer to ſing her ſwarte requiem, vntil ſhe come to bear a part in that ioyfull quire of Saints and Angels aboue in heauen. For the delights of ſinne they goe downe as the wine, (ſaith Salomon) pleafantly at the firſt, but at the laſt they bite like a Serpent. Oblectat feruſum interſciunt ſpiritu: they delight the ſenſe, but ſlay the ſoul. And are as the Roſe, when the flower is gone, there remaines nothing but a pricke: in a word, they play vpon a varie Tragidie. Howſoever they begin with applauſe, yet at the shutting vp of all they will end with ho. ro. In the meane time, do we not ſee

the vices themselves, rewardē their followers with sundrie grieses and infirmitiēs at the last, and their fairest end often to bee extreame penurie, as if God woulde haue them feele the smart of their owne rod.

13 For the wōrldē it selfe, dooth it not (saith S. Iohn) passe away, & concupiscentia eius and the lustes therēof, dooth it not shew men a verie Judas part, and betray them vnto Sathan saying, whom I kisse with a feined signe of loue, take them, torture them.

Whiche is enough to make them out of loue with this wōrld, and with Lot to get thē from Sodom, or with the Saints to come out of Babylon, or the affections of a sinfull life, that they bee not partakers of the punishment, to be inflicted vpon the same.

14 Now to come a little to the state of those in this wōrld, whose inheritaunce is aboue,

what else do they find it but a maine sea of calamities, whereas they are tossed with the billowes of many stroynes, and do feele this passage full of biterneſſe. Least they ſhould take too much delight in wayting to and fro vpon worldy pleafures, God doth ballast their ſhip with ſome affliction, to ſee a little the ſtate of Gods owne friends.

There was never yet a Moſes, but he had a Iannes, and a Iambres, to refiſt him. Neuer was there a good Iofeph, but he had in his owne fathers house unkinde brethren to enuy him. Neuer an Elias, but a leſabel to hunt him. Neuer a Paul, but an Alexander to doe hym much euill. Neuer a reuerent Athanasius or moſt learned and painefull Bishoppe of his time, but boilde ſpirited Schismatikes wrongfully to maligne him.

Wherfore to haue enemies in

this

Exo. 7. 11

2. Tim. 3

8.

Gen. 37.

11.

1. Reg. 19

2.

1. Tim. 1

2.

Socr. hist.

eccles. lib.

1 cap. 20.

Mat. 5. 21

this world we must be content
it was his case that now sits
at the right hande of God in
heauen, to suffer persecution, it
is no new accident. Sic persecuti
sunt Prophetas, qui fuerunt ante
vos, said our Saviour to his
Disciples, the Prophets of old
dranke of the same cuppe . all
suffered

Gen. 16. 4

Rom. 6. 12

15 From this anno paunce
we may come vnts the dome-
sticall or home troubles with-
in our selues, where olde Adam
or nature, like Hagar the bond-
woman is verie disdainfull to-
wardes her mistresse Sarah ; to
wit, infused grace , where the
rebellious appetites conspire
against the regiment of reason,
where our will like another
Eue is still prouoking vs to
reach after the forbiddon fruit,
where sinne like Tarquinius the
proude, woulde tyrannize and
vsuepe a perpetuall Dictator-
ship, did not the regenerate like
men of courage and constancie
cast him out of his kingdome

Where

Where the flesh is a dayly disturber, of which wee may say as one of a troublousine neighbour : Nec possum viuere tecum, nec possum viuere sine te : Neither can I live with thee, nor without thee. And thus labouring to bring all to that seemely Monarchie of Gods spirit, no small labour and trauaile is undertaken. In pleasing men, wee often incurre a greater losse by displeasing God : by pleasing God (which is best of all) wee oftentimes displease men ; but it is not so much what the standers by thinke, so hee like of our race that giues the garlante. So which way soever we cast our eyes, we see and find that of the wise man verisified ; Great trauel is created for all men: and a heauie yoake for the sonnes of Adam , from the day they come out of their mothers wombe, to the day they returne to the earth the mother of all thinges : from

Ecclesiast.
4.1.2.3.

him

him that sitteth on the glorious throne, vnto him that is beneath in earth and ashes.

16 This being the estate of all in generall, sinners corrected, sonnes chastened, nay the euill themselues much tossed and turmoyled.

Apoc. 14.

11.

Psa. 16.7

Phsl. 3.19

They that worship the beast (saith S. John) haue no rest day nor night : as they haue not who make an idoll of sensuall pleasure. Looke how many vices so many furies is wont to haunt the licencious liuer. The Prophet Dauid saith, They that runne after a strange god, shall haue much trouble ; as they haue who make their deuotie god Mammon their god; their glorie their god ; the world their god ; their bellie their god. as the Apostle speakeþ, for so do Epicures, whose shrine is their kitchen, whose Priest is their Cooke, whose aultar is their Table, and whose bellie is their god, when

they

they haue all done, saith Saint Jerome, assuredly they finde Maiorem pænam voluptate, greater punishment then pleasure, diseases of bodie, anxietie of minde. And thus the estate and condition of life is founde troublesome, euен of him to whom Abraham said, Tu in vita, Thou in thy life receyuedst thy ioy: for the voluptuous in seeking his pleasure, the ambitious his glorie; the couetous his gaine, endure in the worlde a very servitude and thralldome of life.

17 But the good, who only here haue their trials, and are proued with Simon of Cyrene, euerie one with his crosse must be content to accompany Christ vnto his kingdome.

Manifold troubles are incident to all, but in more speciall maner vnto those, who are going from the dirt and mire of Egypt, to doe sacrifice to God, who will bring them into a good

Heron.
constr.Io,

Ls. 16.25

*Mat. 27
32.*

Exo. 8.25

Psal. 55. 5

land, the remembrance wherof may make them wish with Dauid, that they had wings like a Dove, and so flying they might come to rest. Wherefore, for these transitory and fleeting delights of this sinfull world, happy are we if wee see them, more happy if wee shun them, but most happy of all when God shall take vs cleane from them, when wee shall bee deliuered from this irkesome necessitie of sinning. & not grieue the holy spirit any more.

18 It is some comfort unto the wayfaring man to com-mune ou his iournies end. Joyfully doth the bondman reckon of the yeare of Jubilee. This wear-some pilgrimage of ours, may iustly moue vs, this bur-denous bondage may moue vs inward to enter into a sadde remembrance of our ende, and pause with that of the Apostle, *Hac meditare, Meditate of these things.*

I. Reg. 19
4.

19 Elias

¶ Elias fledde but a dayes
journey before Iesabel, and hee
said, It is mongh Lord, take
my soule. The Angel would
haue Toby reioyce: Toby re-
plied, Quale mihi erit gaudium,
qui in tenebris sedeo. &c. What
joy can I haue, that do here sit
in darknesse, and do not behold
the light of the Sunne? Those
of Babylon, would haue the Is-
raelites sing them a song. Alas,
what song could they sing, be-
ing so sorrowfull captiues as
they were? Here we are lying
before many Iesabells. Here we
sit in darkenesse, and see not the
true light that doth shine aboue
in glorie. Here wee are poore
captiues, what reioicing should
we haue in a vale of teares, in so
low and marshie a sole, natu-
rally subiect vnto moisture?
This farr country is full of
penurie and sorrow, no plentie,
no musick vntil we returne vnto
our fathers house. While we
are on this side Iordan, we are

Toby, 5, 13

Psal. 137
4.

Lu. 15, 14

*August.de
Ver.Dom.
Serm, 70.*

Gen. 8. 9.

*Heb. 11.
38.*

amidst many trials, and to say truth, we may looke for no other. We find that of S. Austen true, *Quid est diu viuere, nisi diu torqueri?* What is it to live long, but to be long troubled?

20 Wee reade that Noahs Dowe, at her first flight from the Arke (well she might mount aloft) fetch many retires, but she could haue no resting place, vntill Noah opened the windowe of the Arke to receive her in againe: so the poore soule may soare a time, by lifting vp many a sigh, and supplication unto God, who at last doth open the windowe of his heauenlie Arke; and then, but not before, she hath sure footing, to rest for euer.

21 Those good men, saith the Apostle S. Paule, in the 11. to the Hebrewes, of whome sometimes the bad world was unworthie, wandered vp and downe in sheepes skinnes, in deserts, as men forlaine shewing

euident-

evidently, that their glorie was not of this worlde, where they found so soarie acceptance, and therefore had their hope full of immortallitie, hoping for a rewarde to come. They sought Gods glorie in earth; and for their owne glorie, they let that alone till they came to heauen.

Now therefore seeing in this state of life, all is so troublesome; enemies at home, enemies abroad, perills on euerie side; a Christian meditation of our departure from this world, may tell vs. All will one day bee better.

¶ That wee shoulde not thinke of our continuance here, we see this life to be only a pilgrimage: That we should not take the way for our countrey, or thinke of setting vp our rest, where our state is so combersome; where wee haue much wormewood, but little honny; more motives to reade the Lamentations of Ieremie, then we

2. Cor. 11
26.

haue to sing the songs of Salomon. God would haue it so, that we should looke for an other home, and hope for a better rest.

Rom. 8.
22.

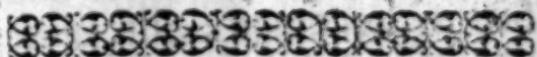
If enerie creature groane, then much moze may man, the most excellent of all creatures, wayting for that adoption of the sonnes of God, which shall be giuen in the resurrection of the just.

Micah. 2.
10.

When the Prophet Micheas woulde rayse vpp the pensiue hearts of the people, in the time of their captiuitie, hee put them in minde of their depar-ture, as thus, Surgite, hic non habetis requiem, Arise to bee gone, here is not your place of rest. In like maner to quicken a little our weary spirites, a- midst many calamities, the lif-ting vp of our hearts, by a me-ditation of our deliueraunce from this earthly thralldome, as the prison of the soule, will tell vs of a blessed state to come,

where

where we shal haue rest, which
is the ende of euerie motion,
and the perfection of all our la-
bours.



The Fifth Chapter.

*That a consideration, of the life
to come, may moue us the
same remembrance of our end*



Tis a rule in na-
tural Philosophy, that to see the
Planets, & those
superior lights at
mid-day, men must goe downe
into some wondrouss deepe pit
or well, cleane from the light
of the Horizon, where they
lue. To behold with the eye of
the soule, the light and joyes of
the life to come, we must bee
farre remoued from the loue
and delights of this inferiour
wold. The people never tasted

*Exod. 16.
15.*

Manna, vntill they come from
the Leauen of Egypt.

Luc. 19.3

Our auncestors when they saw no other but straw cottages, they never minded anie farther buildings: but when once they behelde moze seemely mansions, they began footwith to dislike that, whiche before was very acceptable vnto them. Whiles we set our affections on earthly thinges, wee seeke for no better, wee looke no higher: but once taking a taste of heauenly, we begin to dislike that, whiche before was verie acceptable vnto vs, and grow out of liking with the meanesse of our former desires. And therfore as Zacheus, so long as hee abode in the presse, was vpon too low a ground to see Christ, vntill hee gat him vp into the figge tree: so while we are in the route of too many worldly affaires, we are too low, and therfore should get vp into the sweet figge tree, or contemplation of

heauerly

heauenly thinges : that there
and thence, we may see the ioy
of Israel , or excellencie of the
life to come .

2 God said vnto Abraham ,
arise , and walke about this
land , this is the country that I
will giue thee . God saies vnto
Faith , arise , beholde thy hea-
uenly inheritaunce , that is , the
citie where thou shalt haue thy
blessed abode for euer .

3 Seafaring men , hauing
beorne long weather-beaten in
the surging and daungerous
seas , are wont to shout for ioy ,
when they doe discry their ha-
uen . Joyfully may the Chi-
stian behold a farre off , after the
manifold storms of this wrold ,
his heauenly and euerlasting
harborough , the remembrance
whereof may moue vs , either
to wish with S. Paule , to be dis-
solved , and be with Christ , or
reply with the Saints in the A-
pocalips vnto him that said , I
come : Euen so , come Lord Iesus .

Gen. 13.

17.

Phil. 1.23

Apoc. 22
20.

*1. Sam. 6.
3.*

1. Reg. 2, 3

Psal. 84. 4

4 Here wee doe but sow in
teares, therz is the place where
we shall reape in ioy. Here we
are members of the church mi-
litant , where is nothing but
combatting : there shall we bee
parts of the church triumphat,
where is no other but rejoy-
sing.

5 The state of the life pre-
sent, and that to come , is figu-
red by the Tabernacle & Tem-
ple of the olde Testament : the
Tabernacle , for that it was
moveable, may resemble the
condition of the life present :
the Temple , for that it was
fixt, and immoueable, the frui-
tion of the life to come . To the
framing of the Tabernacle came
the Iewes onely: but to the buil-
ding of the Temple , with the
inhabitants of Iewrie, the men
of Tyre and Sydon, to wit, both
Iewes and Gentiles ; all con-
curre in this building, wherein
is never heard the noyse of a
hammer . Blessed are they O

Lord,

Lord, (saith David) that dwellest in thy house, where the Sonne of God in glorie, is light vnto their eyes, musick vnto their eares, sweetnes vnto their tast, and contentment vnto their heart: where, in seeing, they shall know him: in knowing, they shall possesse him: in possessing, they shall loue him: in louing, they shall receive eternall blessednesse, and blessed eternitie, which is the garland we all runne for, the crowne we all fight for.

All our watchting, and fasting, and praying, is like Jacobs striuing with the Angell; O blesse me Lord.

6 Every thing doth in nature require a perfection: the heauens which are in continuall motion: the Angels, which are ascending and descending, are saide not to haue their full perfection, but specially man, in this troublesome motion, vntill he come to the accomplishment

*x. Cor. 9.
24.
2. Tim. 4.
7.
Gen. 32.
8.*

of all his hope If to see the state of blessednesse be no small joy, then what will the fruition thereof bee? Where faith hath no moze place, because we beholde that which we beleuen, where hope ceaseth, because we possesse that we before hoped.

If the Apostle which was taken vp into the third heauen, and is thought to haue seene part of this blessednesse, could not expresse the excellency therof, being so high a subiect, the more hee did consider of it, the more he seemed to wonder at it, yet thus much he could say, that eye had not seene, eare had not heard, the heart of man could not conceiu, the things that God had prepared for them that loue him.

Reach as farre as humane vnderstanding can reach, all is not aunswerable to the same. Of things infinite, we cannot but infinitely consider.

To lift vp our eyes to-

wards those glistering beames
of Gods glory, where the shar-
pest Eagle may be dazled : to
wade into the depth of his ex-
cellencie, wherein a Camell
may be plunged, the shott reach
of humane reason may moue vs
to crie with the Apostle, O alti-
tudo, O the depth of the loue
and bountie, and mercie of
God.

They that come unto the
main Ocean, find water inough
if they come by millions, to take
handfulls of it, be there a mul-
titude which no tongue can
number. God hath crownes
for their heads, and palmes for
their handes, when they shall
follow the Lambe, wheresoever
he goeth, when they shall rest
vpon Mount Sion; when they
shall sit with him, and raigne
with him.

8 If you aske, saith Lactan-
tius, why God created the
worlde, it was for no other
cause, but that man should bee

Apoc. 7.9

Lact.lib.
6.de dsus.
pra.

created : if you demaund, why man was created, it was because hee shold worship his Creator, it was for no other cause, but that he shold be rewarded by him. Lord, what was man, that thou diddest so respect him ? This was the bowels of Gods mercy, who had no other cause of his mercy, but his mercy, no other end, but his owne glory, and our good, which is called πολὺς μετόδος his most great and ample reward, wherein there is no ende of his goodnessse, no number of his mercies, no measure of his wisedome, no depth of his bounty : So God doth deale, like God himselfe.

*Tertul de
de Heb.
cul.*

Si tantā in terris moraretur fides, quanta merces expectatur in cælis, if there were so great faith in earth, as there is reward looked for in heauē (saith Tertullian) mercifull Lord, what loue shold we haue to the life to come ?

Pharao

9 Pharaو was content at last the people shold goe to do sacrifice, but they must leaue their heades of catteli behinde, No, Moyses will not leaue a hoofe in Egipt: all our deares must goe with vs, in believning that high rewarde of blessednesse so farre aboue all humane desert, that is, or may be.

10 Seneca writeth, that Alexander the great, giuing a poore man two talentes, the man was so astonished with the greatnessse of the gift, as he aunsweread the King: Most Princely Sir, I am not worthy to receive so much: to whome Alexander replied, I do not respect good man, what thou art meete to receive, but what becomes mee so great a Potentate for to giue. God doth not so much regard, what we most vnworthy creatures are worthy to receive, as what becommeth him, the God of all mercy and magnificence, to be-

Mar. 6.

23.

Math. 25.

34.

Rom. 8.

17.

stow and giue. Herod promised much, when hee promised halfe his kingdome:but Christ, when he giues, wee finde him giuing an whole kingdom: Venite benedicti patris mei, accipitote regnum; Come yee blessed of my father, receiue the kingdome. Nay, Regnum paratum vobis. The kingdome prepared for you : Seeing Christ hath prepared heauen for vs, let vs prepare our selues to heauen.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so. Againe, amongst men, the elder, or one onely doeth inherite: but with God, all sonnes are heires, all heires inherite; and the inheritance too is a heauenly kingdome, to raigne to rejoyce euer,

The meditation of this happy ende of man, if man didde knowe his owne happinesse,

were inough to make him lit-
tle respect a thousand woldes :
nay to say with the Prophet,
Like as the Hart desireth the
water streames ; so is my soule a
thirst for God. Oh, when shall
I enter those courtes of ioye.

Psal. 42.1

11 Demetrius Phalerius hea-
ring the Philosophers dispute
about the immortallitie of the
soule , wretched man that I
am, (quoth hee) who haue so
long liued in the perishing de-
lightes of this corruptible bo-
dy : Woe know not what wee
lose, when we loose opportuni-
tie of seeking, and buying that
pretious pearle, for which the
prudent husband man shold
sell all that he hath.

πλούτε-
λίσατὸν
ἀνάλαμψη
χρόνος.

12 When the people, as we
reade in the two and thirtieth
of the booke of Nombers, were
come to their entrance, into the
land of promise, the children of
Ruben and Gad, regarding not
the promise so often promised,
desired Moyses that they might

Marth. 13.
44.Nom. 32.
3.

stay on þether syde of Iordan, because it was a place meete for their droves of cattell, whiche they moare respected, then their passage into the holy land. Are there not some in the wþold, not farre vnlike these children of Ruben and Gad, who desire to make their stay heare, & would goc no farther, for that they esteeme the pleasures and profites of a life temporall, more then they doe the incomprehensible ioyes in that life eternall, not vnlike those guestes who being inuited to a great supper feede so long vpon courser dishes, that when they come to the banquet they haue no appetite, they are so satisfied with earthly thinges, that whē they should come to the best oþ desire of heauenly, they haue no desire at all, oþ as men lead captiue into a forren land from their infancie do not only forget their natvie language, but euē a desire of returning

home.

home.

But for the true Israelites, all is swarpynesse, vntill they come vnto the land of rest, wheras in other thinges (saith Cyprian) we are wont to blame it: yet in the expectation of so great a good, we may commend impaciency. Wo is me saith Dauid. That my pilgrimage is prolonged.

13 In thinges that are ordained vnto an end, the rule & measure of all actions is taken from the same, whiche ende is first in the intention, and last in the execution. Finis, saith Aristotle, Mouet agentem, the ende euer moues the agent. Now if blessednesse be mans end, then is it the marke wee shott at, and the scope of alour enterprises whatsoeuer. Every thinge is required for blessednesse, and onely blessednesse for it selfe.

Jacobs seauen yeares seruice seemed but light, in regard of

Cypr. dc
mort.

Arist.
Metaph.

Gen. 29.
28.

Rachell

Rachel, for whome hee serued.
The labour and trauell, not of
seuen yeeres, but of all the
yeeres of our life, is nothing in
respect of Rachell the fairer, the
happier state to come.

Mal. 3. 10

14 And this doth answere
the prophane Atheist, and
meete with the obiection of
Iobs friendes : What good
hath thy righteousness brought
thee? O^r as some would not
blush, to say in the time of the
Prophet Malachie : What
profite is there by seruing God.
That most happie reward in
the life to come, doth strike
them all dumme: that very as-
sistance in the life present, may
make them amazed. Doe but
trie mee, sayth the Lord, if I
will not powre out a blessing v-
pon you.

Cyril. de
fide ad

15 This blessing say the
Auncient Fathers, is both vix
and patrice, that is, of the way,
and of the countrey. That
which God gineth in the way,

is spoken of by the Prophet Dauid , in the first Psalme, where mentioning the state of him , that walketh not in the counsell of the vngodly . hee shall bee blessed , saith the Prophet , and how ? Looke whatsoever hee doth , it shall prosper .

Reg.
*Hil. de
Gnspat.
Cfil.*

So sayth hee of the man that feareth God , he shall be blessed , and wherein ? For hee shall see his childrens children , and peace vpon Israel .

Psal. 1.6.

16 **The worlds manner is the Jewes manner , who were wont to bring the best wine first . Christ he obserues his old manner , and keepes the best vntill the last .**

Psal. 128.

Ioan. 2, 10

It is sayd of Isidor , who being at a great banquet , and there beholding a great signe of Gods bountie towards the sonnes of men , sodainely hee brake out into abundance of teares , and being demanded the cause why : For that (quoth he) I haue feede on earthly

crea-

creatures, that am created to
live with Angels : as if the
remembrance of the time to
come, did draw his affections,
as it shoulde doe the affections
of vs all, to a comfortable ex-
pectation of the same.

17 Our bodyes walke on
earth, but our soules shoulde be
in heauen, by our heauenly
desires; and wee shoulde frame
our affections in forme of a
ship, that is close downward,
but open upward, in a heartie
desire of a superiour condition:
The remembrance whereof, is
like the message of the Angell
Gabriell, whiche brought ty-
dings of great ioy, which may
make the faithfull answer
with Ezechias, and say: The
word of God is good, let there
be peace, and that to peace e-
ternall. In the meane time,
saith S. Austin: Let my minde
muse of it, let my tongue men-
tion it, let my heart loue it, and
my whole soule never ceasse to

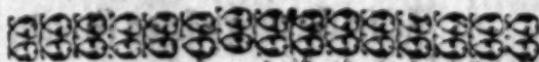
Esa. 38. 9

Aug. m.
ule cap.

hunge,

hunger and thirst after it. O Lord God of hosts, blessed is he that putteth his trust in thee.

Pſ.8 4. 13



The sixt Chapter.

*That wee need not feare Death
much leſſe to mediate thereof.*



When Moses saw his rod turned into a Serpent, it did at first somewhat affright him, for

Exod.4.3

he began to steppe from it: but when once God commaunded him to take holde thereof, hee found afterwarde by many effects, it did hym and the people of God much good. At first sight Death dooth fray our naturall weaknessse, and we beginne to shynke from it: but hauing confidence in God, who hath willed vs not to feare, we finde it a meane to diuide the waters of

many

many tribulations, to make vs
a passage from the wildernes
of this world, vnto a better land
of rest.

2. Reg. 18

It is strange wee shold
make so nice of our selues, as to
count it a death, to meditate of
Death. Nay to esteem the ve-
ry remembrance thereof, as
Ahab did the presence of the
Prophet Elias, to bee trouble-
some vnto vs. Wheras Death
is so farre from hurting them,
who put their trust in God, as
they shall rather find it a gen-
tle guide, to bring them home
to their owne Cittie, where
they would bee to remaine for
ever. A good mans care is
(sayth one) Non quam diu, sed
quam bene viuat, non quando,
sed qualiter moriatur: not how
long he liue, but how well; not
when he dies, but in what good
sort, how soone soever. The
euill are sorte time passeth a-
way so fast, the good desire to
bee where time passeth not

at all.

3 That which we call life, is a kind of death, because it makes vs to die: but that which wee count death, is in the verie sequelle a very life: for that indeede it makes vs to live. There is a death, which some call mortall sinne; and this is the death of the Soule, which death wee shoule all feare. There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of evill. But so to feare it, as if it were the bitter ruine and overthrow of all our beeing, we neede not, we ought not.

4 When the Apostle S. Paul spake of the unconquerable sayth, which was his stay, and the stay of al them, whose hope was in Christ: Wee (saith the Apostle) know, that if this earthly house of our Tabernacle bee destroyed, wee haue a building, not made with hands;

2. Cor. 5, 1

Pis. in
Pbed.

but giuen of God, eternall in the Heauens. As if he would tell the persecutors of his time, that miseries for a moment could not dismay them, the perishing of the outward man could not daunt them, nor present death could not discourage them: for they knew their habitation was in Heauen, and themselves incorporated Citizens into that Ierusalem, which is aboue.

¶ A heathen man could say, Degenercs animos timor arguit, this abiect feare is farre disident frō a generous offspring: hee that feares death, saþt Pluto, is either φιλοσωματος, φιλοχηματος ή φιλοπικος, a louer of the body, of riches, or at least of honour, without all doubt a Philosopher or louer of wisedome hee is not. But Salomon saþt, the iust man is as a Lion, of whom the Naturalist writeþ, that he is of such courage, as being fiercely pur-

sued

sued, he will never once alter his gate, though hee die for it.

With what constancie answered the second of those seven brethren, who all yielded by manfully themselves to torment, for the maintenance of the law of God: Thou O king takest these our liues from vs, but the King of Heauen shall raise vs vp, in the resurrection of everlasting life. The Philosopher might say πόντων το δεινόν φοβερότατόν, that is, of things terrible, none moze then Death. But it is otherwise with Christians. Tertullian told the persecutors of his time that their crueltie did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glorie: and therefore death was verie acceptable to them

6 Why should I scarce (saith the Prophet) in the euill day,
As if David sawe no cause of

2. Mac. 7.

9.

Arif. Est.
lib. 3.Tert. in
apo.

Psal. 49

Hier. de
Gis. Hilar.

Gen. 25.
48.

dreading death, howsoeuer na-
ture may begin to tremble at
the mention thereof. Hilarius
could not but wonder his soule
should be so loath to depart, af-
ter hee had serued God, & God
him so many yeares. Consider
death, as in it selfe, and so natu-
rally wee feare it. Consider
death as a meane to bring vs
vnto Christ, willingly we may
imbraz it.

7 When Iacob saw the cha-
riots of Egypt , and thereby
perceiued his sonne Ioseph was
aliue,his fainting spirits reui-
ued,saying,I wil go see him be-
fore I die. When faith dooth
bring vs many testimonies,
our Ioseph liueth, the Christian
soule may recomfort her selfe in
her panges and say : Mo iur ut
videam : In the name of God,
to see him,let me die. Verad-
venture it holdes in this, sayth
S.Austen, Non videbit me homo
& vivet: Man shall not see me
& live: while to see thee let me

die

die. Lord

8 Now for these corruptible bodies , they take no damage at all by death. It is no harme to the seede , though it hath for the tyme, a little earth harrowed or raked ouer it , it shall spring againe, and florish, and bring soorth fruit in due season. No hurt is it to these our bodies , to be cast into the ground : being sowne in weakness , they shall rise againe in power . beeing sowne naturall bodies, they rise againe bodies spirituall. being sowne in dishonour , they rise againe in glorie.

9 The keeping greene of Noahs Olde tree vnder the floud ; The budding againe of Aarons rod ; The deliuerance of Ionas from the depth of the sea ; The voice that calleth, come againe ye children of men ; The hope of Job, that he shold see God with no other, but with the selfe same eyes ; The pro-

*1. Cor. 15.
24.*

*Nom. 17
8.
Ion. 2. 10.
Psal. 90.3
Job 29,23
Ezech. 37
7.*

phesie of Ezechiel, vnto the dry
bones, that shoulde come, os ad
os, bone to bone, may stirre vp
in vs a ioyfull hope, and cheare
our penitent soules against al the
feares and terrors of death.

But the resurrection of our
Sauour Christ , that is the
comfort of all comforts , Vox
Christi, vox Christianorum: The
voice of Christ , is by Christ,
the voice of Christians , sayth
S. Austen, Death, where is thy
sting? Hell where is thy victory?
first, he speakes as challenger,
mors ero mors tua, then as a
conquerour. mors vbi aculeus:
where is thy sting. And thus
Christ triumphed ouer the
strongest holdes of the enemie,
to shew we are deliuered from
hell and death: and this com-
fort take we by those diuine ar-
ticles of our Crede , which
shew his discension, and resur-
rection As he was the cause
efficient so was he also a figure
of the resurrection. Hie rising,

Hof 13.

14.

1. Cor. 15.

We

we all arise.

10 Of a moxe powerfull cause, there is a more powerfull effect Epiphanius sayth, Adam was buried in Caluerie, where Christ was crucified, where the effect of Christes bloud distilling from his blessed bodie, might say, Surge qui dormis, Arise thou that sleepest. If the sinne of Adam, who was a hewing soule, was the cause that death reigned ouer all, much moxe the resurrection of Christ, who was a quickening spirit, shalbe of power to raise vp all, that beleue to the hope of euerlasting life. What greater joy then to bee able to knowe him, as the Apostle speakeþ,

*Epiph. 1.
tom. 3.*

Phil. 3. 10

*Dam. 12.
Ioan. 13. 2
43.*

dust of the earth, shall awake.

Wherefore though Death do swallow vs vp, as þ Whale d d Ionas: bind vs as the Philistines did Sampson, seale the Sepulcher as the Jewes did vpon our Lord Jelus, yet we shal come forth, and breake the bandes, as the birds out of the snare. The snare is broken, and we are deliuercd.

¶ They may well feare death, saith S. Cyprian, that haue no faith in Christ: but for those who are members of that head who vanquished the power of Hell and Death, Death is to them aduaantage, and a gentle guide, that bringes them honie to euerlasting rest. Hence is it that dying they are said since Christies resurrection to fall a sleepe. They that sleepe in Jelus, saith the Apostle, they lay them downe and take their rest, and God it is that makes them dwell in euerla-

string safetie.

We should not then feare to fall a sleepe, for sleepe is a refreshing after weartsome labours. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then Diues in his marble pallace, on his bed of Iuorie where he tofseth and tumbleth: hee sleepes not quietly, either in life or death, and of such is that veris fied, O mors quam amara, O death how bitter is thy remembrance.

Eccle. 40. 3

12 Having swaried themselves, saith the wiseman in the way of wickedness, they shall cry out, what hath pride profited vs, or the pompe of riches brought vs, after all our sturre we are never the neare. Surely this barren and light land, after all our draggerie yeldes no other but a cropp of cares, trouble, feare, and vexation of mind. When those that haue laboured in the vineyard, and

Wise. 5. 8.

*2.Cor. 11.**Chrissost.
Homil. 10
in Massb.*

haue beeene often in watching, in fasting often, passed many sleep-lesse nights, and restlesse daies: these rest from their labours, and fall a sleepe to rise againe with their bodies, when the Sonne of righteousnesse shall appeare in everlasting glore. Of these the Apostle saith, I would not haue you sorrow, as men without hope, for those that are a sleepe. How acceptable therefore may death be, when in dying we sleepe, and in sleeping wee rest from all the trauels of a toylesome life, to lie in joy, to rest for euer.

13 Againe, whereas death is a tribute, we must all pay ho-mage: Fiat voluntarium quod futurum est necessarium, & offeramus Deo pro munere, quod pro debito tenemur reddere, Let vs make that voluntary, which is necessarie, and yeld it to God as a gift, which we stand bound to pay as a due debt. Had we no farther hope, then

only

onely to attaine a state temporall, wee might feare in deede, because when wee die all our happinesse shall die with vs : but when God made man of the dust of the ground, God breathed into him the breath of life, & man was made a living soule, therfore not a dying soul.

14 Cesar Writeth, that the bare opinion of the Druides, who taught that the soules had a continuance after the separation from those bodies: it made many of their followers hodie in great attempts, and abated in most the feare of death. Cyrus himselfe could say vnto his children when he was ready to die : Thinke not deere children, that I shall be no where or nothing.

If a bare supposall of a future being could so much assuage against the feare of death: what doth faith effect that doth warrant vs by good evidence, of the blessed assurance of the

Gen. 2. 7.

Cef. 6 do
Bel. Gal.

resurrection? O happy Christians, that haue so good hope of happiness to come: thy dead man shall awake, and sing yee that dwel in the dust.

15 If Abraham the faithful Patriarke, left his owne countrey and kindred at the commandement of Almighty God, and went into a strange land, how willingly shold we leue this countrey, wherin we are exly strangers; and go where we haue our owne home and abode for euer? This was the resolution of S Ambrose: who neither loathed life, nor feared to die, because saith he, we haue a god Lord. This was the faith of Simeon, who having seene Christ, prayed to depart in peace. This was S Paules gaine, when he said, To die is to me aduantage: because this passage was a dissolution, and this dissolution was to be freed from the prison of the bodie, and this his being from the bo-

die, was to bee at libertie with Christ. Seeing therefore that death it selfe being duely considered, shoule nothing at all dismay vs, then much lesse may the only meditatio therof.

16 The more wee meditate of death, the lesse we feare it ; the lesse wee feare it, the moze faith haue we. What shall se-
perate vs from the loue of God,
that is in Christ? shal tribulation,
or anguish? shall life or death?
Blessed be God, saith S. Peter,
who hath begotten vs to a lively
hope of the resurrection.

11.2.1.2.3

Ro. 8.35.

1. Pet. 1.3

The Seauenth Chapter.

*That the afflictions of minde,
which are incident in the life
of man, may move him to a
Meditation of his end.*

Alomon, whome
GOD for wise-
dome chose as it
were to bee a for-
man of a great
Enquest, to make inquirie of



the

Eccles. 2, 11

the state of the world, to come forth, to speake for all, his conscience of all, having seene and experienced the nature of thinges vnder the Sunne; yeaides by his verdit of all, as thus, All is vanitie and vexation of mind. This is in briefe the condition of all in generall.

2 The rich discontented in honours, the poore languishing in grefe, the learned full of restlesse labours: for might not the learned fathers haue well said as the lampes of the temple, Aliis seruimus, nos consumimus, we serue other, and consume our selues.

All of what estate soever, subjectvnto troubles and vexation of mind. As if Salomon should haue said, you may looke for no other all is vexation.

3 Small cause had the Israelites to care for their continuance amongst the Taskemasters of Egypt, and as small cause haue any to desire to

live in this wildernes, amongst many wolves. We knowe Christ our Sauour hath told vs, that being in the world, we are not of the world: here we may not luke for perfect rest of bodie, or all contentment of mind: and therefore to meditate of deliuernace, may bee some refreshing to the distressed soule, who may powre out her complaintes, saying, Would to God that day might once shine, when I shall see my redeemer when I shall come where is peace, within and without, when I shall appeare before þ presence of God, with ioy, and bee no more oppressed with grieves, disturbed with cares, molested with thoughts, but live & rest for euer. Much is the lot of our estate present, to be borne to sorrow, to die.

4 what comfort can a man reape, or what quiet should hee take, where want is miserable, plentie full of peril: which may

Job. 5.19

soever

*Eccles. 2.2**Psal. 11.*
125.*Gen. 8.4.**Genes. 19.
17.*

Soeuer we cast our eyes, we finde
cause of complaint, that we may
well count laughter, error, say-
ing, Quid inanis? why art thou
so mad? and subscribe to that
of the Prophet, Lord, thy ter-
rors haue I suffered from my
youth vpward with a troubled
mind.

5 Hauing then so little cause
to joy in this life, where there
is so small a cause to make vs
rejoyce: where the minde is so
infested with cares, and mo-
lested with grieves, annoyed
with payne, we may recount
with our selues, the happines
of them, who after the stormes
of this troublesome sea haue
cast anker, in their safast road.

6 Noah had much molesta-
tion in the old World, hee had
the waters swelting vnder him,
the heauens darke and
gloomy ouer him. At last the
Arke stayed vpon the moun-
taines of Ararat, and then was
Noah a glad man. Lot was

grieved

grieved amongst the sinfull Sodomitcs, at last God sent his Angels to take him cleane away. Elias mourned for a tyme, sate vnder a Juniper tree, sent vp his sighes to heauen, at last came þ charriot, and then there was no more Iesabell to persecute him, no more false Prophetcs to band themselues against him. The Saintes vnder the Altar may for a tyme cry, How long Lord Iesus : after a little moze suffering their disgrace shall bee turned into glory, their mournefull teares, into gladsome triumph :

7 Why art thou so vexed O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (saith the same prophet,) that were in my hart, thy comforts (Lord) haue refreshed my soule . Thereby shewing that as the world had a multitude of sorrowes to assault his hart, so God hath a

I. Reg. 19

- Apo. 6.10

Pf. 42.11

*2.Cor. I.**Ioan. 14.*
16.

multitude of comforts to refresh his verie hart and soule amidst , them all . For as our sufferinges in Christ do abound, so our consolations also in Christ do abound too saith S. Paule.

¶ Our Sauour, knowing that his Apostles shoule haue many, and great discomfutes in the world, promiseth to send them after his Ascencion uppe into heauen, an other comforter: for his presence was their cōfōrte for þeir preſent, & afterward in their deepest prisoneſ, they shoule haue the holy Ghost their fellow prisoner: & howsoeuer the world did outwardly annoy them, yet they shoule inwardly haue a comforter to make them reioyce in their sufferinges, and after all to reioyce for euer. S. Crysostome vpon that of the Apostle, Si Deus nobiscum quis contra nos? yea rather saith he. quis nō contra nos? Who is against us?

nay,

nay, who is not against vs if god be with vs: but howsoever they are against vs, they shall not preuaile, or long trouble vs God is a rewarder of patience, and death the finisher of paine.

9 Now therefore though the burden bee heauie, yet a lightnesse it is, to remember, the way is not long.

10 When the Apprentise calls to minde that his yeares of coenant will now shortly expire, and that then hee shall haue his fredome conurmed, the remembrance hereof maketh many laborsome workes seeme more light, and lesse grieuous unto him.

The poore Traveller in thinking of his Inne, goes on more chearefully towardes the ende: in his painefull tourney. The bondman in calling to minde the yeare of Iubilee, is wont with more patience, to goe through the yeares of bondage. Now then amidst

Pf. 32.19

the sundrye afflictions that grieue the minde, a Medita-
tion of our ende, may much mitigate, if not altogether
take away the greatest sor-
rowes of all : Manye are the troubles of the righteous, but
the Lord deluereth them out
of all: And taketh either sor-
rowes from them, or them
from sorrowes . Great are
their trialls: But saluation will
one day make amedes, when
they shall haue all teares wip-
ped from their eyes: and their
reward by so much the moze
the course of their life hath
been grieuous vnto them.

11 Seeing therefore, that
on every syde, we haue such vi-
gent occasion, to passe the
dayes of this wearysome Pil-
grimage in trouble, and pen-
stuenesse of minde, may we not
thinke them thise blessed, who
are now landed on the shoare
of perfect Securitie, and deli-
uered from the burden of so

toilesome

toilesome a labour, where are no teares, and why there is no cause of teares, no trouble soz that there is no cause of trouble, may we not thinke them happy men, who are gone frō a shadowe of life, to true life it selfe, from darkenesse to light, soz trouble to rest from men to God? May wee not be refreshed, I say, in calling to minde that this battaile wil one day be at an ende, and we freed from the thozromes of all these bitter calamities?

Well may we woepe & mourne as Job and Ieremie, in consideration of our entraunce into this vale of teeres, and often may we muse with gladnesse of þ time of our departure frō the same. After all sorowes, and these threatening boyces. A voyce will come from the throane, when the viall of the seauenth Aungell shall be powred out, and will say, Faſtum est, Now all is done;

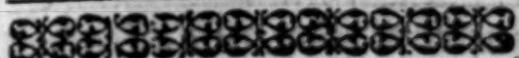
Ap. 16.

17.

Though

Though God doe beginne
with, Affixi te, I haue afflic-
ted thee, hee will surely ende,
with non affligam te amplius,
I will afflict thee no more.

12 Consider we the state of
man from the verie beginning.
Adam besides his continuall
trauel in the earth, the remem-
brance of his felicitie lost could
not be but irkesome vnto him,
he hath but two sons, and one
taken away by death, Abel in
the flower of his age, Noah
lives long and what with his
sorowes in the world, the
comming of the flood, the moc-
king of his Sonne, we finde
his life more bitter then a hum-
bered deathes, so to suffer is
not our lot alone. First God
called Abraham, Ad tentatio-
nem fidei, to a trial of his faith
as after, Ad benedictionem pro-
fide, to a blessing for his faith,
because thou hast endured by
faith in blessing, I will blesse
thee.



The eight Chapter.

That the grieses of body may
also moue vs to enter into
this serious meditation of our
end.



When the Prophet Daniel saw
what was, and in all likelihoode
(vnlesse God set
to his helpinge
hand in time) what still would
be the estate of the people,
while they were in the chal-
dome of Babilon, hee thought
moze and moze of his and their
deliverance: and besoughte
God, to looke vpon the desola-
tion of his people, to shew mer-
cye for his mercies sake, in
ridding them from all. When
we see and feele, what is,
and still will bee the con-
dition of this our Babilon:

Da. 9.18.

grieses

Origin:
pri archo.
lub. 3.

Psa. 94.
+

grieves of body, and afflictions
of minde, we maye in our
highest deuotion to God, call
to minde the time of dismis-
sion, and our good deliuerpe
from all. Yea, we may con-
sider, that there will come a day,
when these crased bodies, sub-
iect to severall infirmities, as,
the Head to megrumnes; the
Lunges to suffocations; the
Jointes to gowtes; the stron-
ger partes themselves to con-
vulsions: when these bodies I
say which haue holpen to beare
the burthen of the daye, shall
with the happy soule liue to-
gether, and respce together.

2 In the meane season wee
may remember in all these in-
firmities, that of the Prophet,
The Lord will not faile his peo-
ple, neither will hee forsake his
inheritance. Dauid knewe it
was Gods manner to trie his
seruants, &c. therefore in his
afflictions made this prote-
station of himselfe and them,

though

though all this come vpon vs,
yet will not wee forsake thee.

3 It is our Isaaks vse, first
to feele vs by tribulation, and
then to blesse vs : by these in-
firmities of the body, we may
consider Gods feeling . Now
after we haue suffered a little,
then take a blessing my sonne .

4 Though the winde blow
cold, yet doth it cleanse the good
graine : though the fire burne
hoate, yet doth it purifie the
best golde . Afflictions as they
are ~~misera~~ so are they also
~~misera~~ both sufferings and
instructions . For these affli-
ctionis doe often cause an vter
contempt of all worldly plea-
sure, humblenesse o' minde; pe-
nitency and sorrow of hart, for
sinnes passed, a more heedful-
nesse for the time to come .

5 In the hundred and sea-
uen and thirtieth Psalme, the
peoples captivity is thus men-
tioned . Super flumiua Babi-
onis, by the waters of Babilon,

Psal. 244.
18.

Gen. 27.
23.

Psal. 137.
1.2.

Wee satte downe and wept in
the verse following. As for our
Harpes, we hanged them vp vp-
on the trees that are there nigh.
Wee satte downe, a token of
their humilitie: and wept a
signe of sorrowe and peniten-
tie: as for our harps we hāged
them vp, whiche shewed they
were now very far from mirth
and melody.

6 All the life of Salomon
was full of prosperitie, & there-
fore we find, that Salomon did
much forget God: but the
whole life of David had much
aduersitie, and therefore we see
by his penitentiall Psalmes, &
others, that David didde much
remember God.

7 These chastisements of
the body in particular, as they
are in the consequent, meanes
oftentimes of our good (for
the woorser part of man, sayth
S. Ierome, is sometimes puni-
shed, whiche is the body, that
the better part of man, to wit,

the Soule, in the day of iudgement, may bee saued, so are they in the cause, effects of Gods loue. For though hee be at times a chalstening father, yet a father, though a launching Phisition, yet a Phisition: and thereforee one that loues, and that cures. We neede no more, but lay open our grieves, and let him alone with the salving, who sees chalstlements somtimes are as necessarie for the Soule, as medicines are for the body, who knowes better then our selues, how best to doe vs good.

8 Though the potion bee sharpe, yet it is his, whose intent is to procure health. Quos amo castigo, whom I loue I chalstise, sayth Christ vnto his, whose loue in chalstening wee may not refuse. Chrysostome could say, Magna tentatio non tentari, A great temptation is it, not to bee

Apo. 3.19

tempted at all.

9 Job was a righteous man, by the testimonie of him, whose testimonie was most true. What sayst thou to my seruant Job, an upright and just man, one that feareth God? The next newes wee heare of him, Job is afflicced in body, from the crowne of the head, to the soule of the foote. You haue heard (saith S. Iernes) of the patience of Job, and what end God made with him. The holy man was tempted, that when we are tried, to teach vs what we shold doe.

14 S. Jerome hauing read the life and death of Hilarion, who after hee had liued religiouly, died most christianly, said. Well Hilarion shall be the champion, whom I will follow. If Saint Jerome coulde say, Hilarion should be the champion, whom I will follow: if chaste men may say, Joseph shall bee the champion whom we will fol-

Job.1.8

Jam.5.11

low;

low : Then may afflicted men say for true patience, iob shalbe the champion whome we w ill follow. Toby after that dæd of mercy , in burying the deade, was accepted of God , the next tydinges wee heare of Toby is the holy man Toby is striken blind.

11 To suffer some chaste-
ments, we may be content : for
respecting our saines, God by
these afflictions doth lay but a
soft hand vpon vs. It was an
auncient Fathers prayer, Do-
mine hic vre,hic seca,vt in poste-
rum sanes, Lord here seare and
cut mee , that thou maist heale
me in the time to come. Better
to suffer here then hereafter.
Non respicias (saith Chri-
stome) quod via est aspera , sed
quo ducit, Respect not so much
that the way is painful,as that
the end thereof is pleasant.

12 When S. Iohn asked the
Angell what they were that
appeared in long white gar-

Tob. 2.10

Chrysost.
Homil. 7
in Epist.
Heb.

*Apo. 7.14**z. Esdr. 7.*

ments, with Palmes in their hands: the Angel answered, These are those that came out of many tribulations in the worlde. To shewe after the stormes of a troublesome life, they weare Palmes and crownes, in token of euerlastinge triumph.

13 There is a threefold consideration that may moue in vs matter of Meditation to this effect: The first, Quid fuimus, what we once were: The second, Quid sumus, what we are now: The third, Quid erimus, what after a short space we shalbe What we once were, is shewed by that of Elidras, O Adam (saith he) what hast thou done? When Adam fell, we all fell. If the estate of man had beeне without sinne, mans estate had beeне as the Angels in heauen. Salomon in his princely seate, was clothed in great royaltie, and yet Salomon in all his royaltie, was not clo-

thed like the Lillies of the field.
But neither Salomon in all his
royaltie, nor the Lillies of the
field. were euer so clothed, as
was Adam before hee lost the
clothing of innocencie. O hap-
pie Adam , if Adam had well
considered so much

14 Wherefore as the people
in the time of the Prophet
Aggee, beholding the forme of
the Temple , how farre infe-
riour it was vnto the former
glorie thereof, might well sor-
row, when they saw the one, &
remembred the other. In like
maner, when we call to minde
the state of innocencie, wherein
God made all things for man,
and man for himselfe, (in that
wonderfull excellencie) placed
him in Paradise, a Garden of
all delights, subject neither to
griefe of bodie, or vexation of
minde. We cannot but with
some sorrow for sin, wherewith
we should euer be at vter des-
erance, remembraunce our losse by

-Agg. 2. 4.

anne, bethinke our selues of
that former felicitie, and in the
first place, Quid sumus, what
we once were.

14 For the seconde conside-
ration, Quid sumus, what we
now are, even sojourners in
this vale of teares, exiles from
our native houre, where trou-
bles come like Iobs messen-
gers, no sooner one hath told
his tale, but another steps in,
to say as much: where men are
beset with crosses and calami-
ties round about, the faling
whereof may moone vs to
breake forth into that desire of
the Apostle, Who shall deliuer
vs from these bodyes of death?

15 Cato the wise, a Heathen
man, could tell his Schollers,
that were hee offered to bee
pong againe, hee would in no
case accept of such an offer, so
wearysome is the condition of
our estate present.

16 For that future state
Quid erimus, What we shal be.

Rom. 17.

24

When

when these drossie bodyes shal
be changed, and made like the
glorius body of the Sonne
of God, to which bodyes God
in mercie saith, as sometimes
vnto Abraham, For Imaell I
will blesse him also: so of these
bodyes in their resurrection,
though as Imaell, they are not
so free boorne as Isaacke the
Houle, yet shall they haue a
blessing too.

Pbs. 3. 21

18 A Christian remem-
brance hereof doeth make vs
desire with longing, a perfecti-
on else where. Hope (saith Sa-
lomon) that is deferred, doth af-
flict the minde. In the meane
season, consideringe that, Nihil
iucundum nisi in iucundo illo
loco, nothing is in deed ioyfull
but in that place of ioy. It may
make vs the more chearefully
to passe ouer the gretest grukes
of bodie, and afflictions of
minde whatsoeuer, whiche af-
flictions in this life are testi-
monies of Gods loue, but in

Prov. 13.
42.

the life to come, signes of his justice.

19 It is the wont of fathers, to holde in their owne children, when they suffer the children of bondmen, to goe loosely as they list. God that kēpes an inheritance for his, after his rod in correcting, hee hath a stasse of stay and comfort. Wherefoze, we may reckon these trialles as harbingers to warne vs before hand of deathes comming, as testimonies of Gods care over vs, as medicines to cure our wounds, as occasions to mure our patience, as motiues to incense our faith, as meanes to prosecute our good, and last of all as scholemasters towards our end, to teach vs this lesson of learning to Die: If God (saith S. Jerome) had promised vs all peace, and quiet both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of

Hieron.de
Consol. in
aduersit.

our future rest: but finding by
prooffe, the manifolde tribula-
tions of this life present, we may
expect with comfort, the pro-
mise of the time to come.

20 If a Heathen man could
say, when hee sawe a sudden
shipwracke of all his worldly
wealth, all lost in a moment:
well Fortune I see thy intent,
thou wouldest haue me bee a
Philosopher: how much more
may the Christian man say,
after the many and manifold
afflictions in mind and bodie:
well I see that God woud
haue me euen to become religi-
ous, and to enter into a medi-
tation of the life that is freed of
all: for departing this world
bn'r o God we cease to grieue,
we cease to sorrow, we cease to
sinne.



The Ninth Chapter.

How much it concerneth euerie
one in time of health, to pre-
pare himselfe for the day of his
dissolution.



Eccl. 11.3

Celing that our
good or bad e-
state in the life
to come, depēds
much bypon the
qualitie or con-
dition of the li fe present: (for
where the tree falleth there it ly-
eth) and our passage in order
is from the life of grace, unto
the life of glorie: they see but
little; that perceiue not howe
greatly it concerneth euerie
Christia, in time of best health,
whille he hath yet day before
him, to set forward in a prou-
ident course; that so in the coole
of the euening, he may arraine at
the port of everlasting rest, to
be alwayes fearefull, alwayes

Watch-

watchfull, alwayes haedfull. Salomon tels vs, the Ante by instinct of nature, remembers it will not be alwayes summer. Ieremie tels vs, the Crane and Storketh thinks of another season to come.

2 The dayes of man are but short, his time vncertaine, that little moment we haue, to provide for a state of all continuance, is runne ouer before wee are aware; Gods mercie in giuing vs a time and grace, pasleth along as a pleasant riuier: if wee stop the course thereof, by our continuance in sinne, it will arise high & turne into justice, beare downe by force, and ouerthrow our surest repose in this world.

3 That which once and never but once is done, should be aduisedly begun, carefully prosecuted, and most seriously laboured with all industrie unto the ende: we sleepe with our cause, & we rise with our cause, as S. Austin speaketh.

*Gul. 6.10.**Mat. 5.25**Mat. 25.8**Lanc. 1.6**Psal. 34.*

22.

*Job. 21.13.**1. Cor. 9.*

25.

4 It is the counsell of the holy Ghost : Do good while ye haue time. The place of making attonement with our aduersarie, is while we are in the way. No preparing oyle in our Lampes, no entring with the Bysidegrrome : no running, no crowning. For a sure rule is it with God, Do well, and haue well. Liue the life of the righteous, and die the death of the righteous.

5 If any aske (saith Lactantius) whether death be good or evill, my answere is, Looke vnto the condition of the life precedent, which if it bee passed ouer in vertue, O well is thee, and happy shalt thou be : if otherwise, the case is altered, More peccatorum pellitia, the death of sinners is worst of all. For why, they passe ouer their dayes, saith Job, in great iollitie, and suddenly fall into a sea of miseries ; Because we know not the day, we should watch

euerie day: because we know
not the hower, we shold watch
euerie hower. Wee see that in
matters of waight, fozeight
and deliberation is wont to
bring them better to passe.
Those that runne for a corrup-
tible crowne, saith the Apostle,
abstaine from all thinges, but
we for an vncorruptible. The
husbandman will take his
season, the Souldier will
watch his fittest time: euerie
one will cast the best way to
compasse the busynesse hee hath
in hand: and shall the Christi-
an man be altogether careless
and negligent in preparing
himselfe for his departure?
God forbid: shall hee put off a
matter of so great waight, as
his conuerstion to God is, vntil
the last extremities, it is no safe
course, when the infirmitie
of the patient, and grieves of
minde, make him vsit to so
hardfull a charge: hee hath at
these times to dispose wherby

reason of paine is neither for
the most part willing nor able
to order aright his conuercion
to God. It is the wise mans
wise counsell, Ante languorem
adhibe medicinam, ante iudici-
um interroga te ipsum, Before
thy languishing grieve, consult
of the medicine, before iudge-
ment, examine thy selfe.

Psal. 33.6

6 The Prophet David ex-
pressing the prouident care, and
carefull prouidence of an holy
man, saith, Orabit ad te in tem-
pore oportuno, He shall pray
vnto thee in a time convenient,
or remember the Lord, in a
time whē thou mayst be found.
The seruants that said in their
hearts, the master doth deserte
his comming, the master of
those seruants shall come in a
time they thinke not of, and
giue them their proportion,
where shall bee weeping and
gnashing of teeth. But hap-
pie are those seruants, who
attend his returne · these are

those that sometimes looke forth, sittē as Abraham at the entraunce of the Tabernacle: these are those, who haue their loynes girt, their lampes burning, Oyle readie, and waite with the wise virgines, for the Brides gromes comming: these are those, whome their Lord shall finde sic facientes, so doing, and therefore make them rulers ouer much, take them by the handes, and bring them to the participation of euerlasting ioy.

To conclude, these are those who are euer readie (saith Beda) whether the great Lorde knocke, or come, Pulsat, cum per agitudines ostendit mortem vicinam, venit, cum ad iudicium appareret, hee knocketh when by sicknesses hee sheweth death is neare; he comes when he appereſt to pronounce iudgement.

7 That men wold to careful-

nesse

Vener.
Beda. in
LN.

nesse prepare themselves in time, while they are their owne men, they shall one day finde the benefite of this carefullnesse.

To him þ passeth through darke places, one light carried before him, will doe him more good, then many, þ are brought after. For him that vndertakeith a long tourney, aduise beforehand wil stand him in stead. Of this spirituall vorage, the bow of the Prophet shoulde be the bowe and resolution of euery particular man, by the assistance of Gods grace, Dixi custodiam vias meas, I sayd, I will take heede unto my waies. A religiouse preparation in time, would do men more good then they are aware, happye are they that seeke the Lord while hee may bee founde, for there wil come a non nouis, I knowe you not, for them that come to buy when þ market is done.

9 Christ wept for the men of Jerusalem, which would not weepe for themselves, and all was because they knewe not the things that did belong unto their peace. Antiochus after his many inturries offered unto the people of the Jewes, and unto the temple of God it selfe, taking sacriligiously from thence the ornaments appoin- ted for Gods seruice. When the Lord called him to answeare the cause at his owne consistorie. he could then wish he had neuer medled with sacred goddes onely consecrated ad pios usus, to Church, to godly uses. Whē Pharao saw the Seeareadye to swalle we him, hee could then no doubt be sorrie, that ever he had wronged poore innocents, and oppressed Godz owne pos- tione. When sleepe is gone from their eyes. When rather extre- mite of griefe then true sorrow doth racking out a little sickre- pentance from the most care-

Lu. 29.41

1.Mach.

6.12, 13.

2. Cor. 11.

27.

Da. 9. 21.

Lc. 7. 38.

Pro. 1. 15.

Mat. 25.

1. I. 12.

lesse of all, and rest from their toiled beds, then manye maye wish, that they had vsed less oppression then they haue, that they had fasted often with the Apostle, prayed with Daniell wept with Marie Magdalen, liued in meane estate, and so haue feared God, rather then to haue enjoyed the picaures of Anne for a season, which they find to be ful of bitternes at the last. These things should be considered in time, and here is the time.

To They shall seek me, saith Wisedome, speaking of negligent sinners, but they shall not finde me, and why? because they seeke when it is too late. The foolish virgins maye call, Lord, Lord: but when the Bridegrome is past, and that milde countenance of Christ turnd away, the woe ful plight of these virgins shalbe such, as it were incough to breake their hearts with sorrowe, and such

sorrowe

se to w^m, which shal never cease to wound their most distressed soales, being in that woefull plig^t. where they endure a dyng life, a hating death; a endlesse miserie? are not the pleasures of sinne, deare pleasures? Had we not need, then in a case of such importance, to stand euermore ready, by a serious preparation for our ende, to hold vs fast in the feare of god, and to ware off thercin, as Simeon counselleth vs?

¶ Moreover, our continuall here is onely certaine in vncertaintie; and saith one: Nobis certam solitudinem, imponat incerta conditio. In any case let our vncertaine condition, put into vs a certaine carefulnesse of our estate to come. If in any thinge that care of the prophet is to bee remembred, who would not suffer his eyes to sleepe, nor the temples of his head to take any rest, it should surely in this of all other bee

Ecc. 2.6.

Euseb. E-
mis.

Homi. ad
Monas.

remembered

remembred. Who would passe
a day in saftey securitie? Who
would lay him downe in that
state of life, wherein he would
be loath to depart this Taber-
nacle? Doe not manye mate
with death, and are often sur-
prised at places of greatest tri-
umph, where in ey are wont to
thinke of nothing lesse? Now
merrie, i in a short time mour-
ne for: A boane in the meate,
a huske in the cup. The lay-
ing waite of an enemie, hath
made many a stout champion af-
ter manifest perils escaped, in
the middest of the hatefull ene-
mies, to peylde by so weake a
weanes. whether they would or
no. Isaake the patriarch, Dauid
the prophet, Ezechias the prince
Irael the people, by little & lit-
tle all ware away, Bee the daye
neuer so long, at last comes eu-
song. Many god friends of-
tentimes in the world shake
handes at parting, and we see
their next meeting ithat heauen

Wherfore

12 Wherefore when wee
keepe our solemn assemblies,
we had neede keepe them reli-
giously minded, for wee know
not whether we shall ever keep
them any moare. When wee
make our humble repentance
to God, wee had neede doe it
sincerely indeede. There is a
time to seeke, saith the wise
man, heres the time of seeking,
life is heere woon or lost, herre
provide, and be safe for euer:
And because the time is short,
let them that vse this world
(saith the Apostle) bee as
though they vsed it not: this
is the sure way, though the
narrow way: this is the right
gate, though the straight gate,
that leadeth vnto life Sa han hee
is busie, because his time is
short, and therefore his wrath
is the fiercer. But we remem-
bering the continuance of time,
should vse all diligence, and
therefore our care should be
the greater to prevent the sub-

Eccl. 3.6.

tile Serpent, wee know not whether wee shall haue so fit a time of repentance euer hereafter.

13 The Church doth pray and that in most Christian manner too, that the faithfull may be deliuered from suddaine death. And surely, great cause hath the sober Christian man, to desire rather lesurely to yeeld himselfe to God, then to be taken in a moment from the societie of men. To hane a god Departure out of the world, may bee a good mans prayer, and to close vp þ course of life with a treatable dissolution, is that sayre Christian end wee may all degge at the handes of God. Notwithstanding, when the minde is well prepared, and euerie day resigned to his will, who knoweth better then our selues how best to bring vs to his Kingdome. Though the Christian end the dayes of his

tran-

transitorie life, by a moze shorūt riddance, from these bodily infirmities, the suddainnesse with Gods helpe, is no p[re]iu-dice vnto his future good, that liues ever p[re]pared for the day of his departure, and they are not overtaken with death, how sodainely soeuer they are gone, that daily mind the time of their dissolution.

¶ We may remember, that if wee respect our estate and condition of life, wee are all at one, and the selfe same stāp. Considera (sayth S. Bernard) non qualis sis, sed qualis fueris, consider not so much what thou art, as what thou shalt be: what is become of all Adams posteritie, for these many hundred yeeres passed: excepting a remnant that must shortly follow after, are they not all gone?

¶ Moyses mentioning the age of those who liued before the fload (whē as yet the daies

*Bernard.
de consid.
ad Eug.
lib. 3.*

*Gen 5.8.
20.27.*

of man were of moze continu-
ance then they are) sayth: All
the dayes of *Seth* were nine hun-
dred and twelue yeeres, and he
died. All the dayes of *Ierod* were
nine hundred sixtie and two
yeares, and hee dyed. All the
dayes of *Methuselah*, were
nine hundred sixtie and nine
yeeres, and hee died, that same
& mortuosit, and hee died, Will
ere long be the clause applica-
ble to vs all.

16 In the meane season we
reade the Epitaphs of others,
followe the funerals of some
deare friendes; vs see many, as
those on whom the Tower in
Siloa fell, gone in a moment,
warnings sufficient, if war-
nings will serue to make vs
littie prepared for our end.

17 Carelesse men (sayth
one) are not unlike dissolute
scrutoz in Princes Courts,
who having their allowance of
lightis, spend them out in ri-
ot, and so at last are faine to go

to bedde darkling : prouident Christians haue a foresight to thinke of the time to come, consider this transitorie estate will haue an end, and therefore prepare for another world, where they may haue a stay or perpetuite of rest.

18 Now then, to be euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death, the vncertaintie of life, the waigh-tiness of the charge may iustly moue vs all to bee carefull indeede. How much therefore it concerneth vs in time of health, to prouide for another worlde, euerie one doth see, we haue not two sonnes, that we may hazard one.

In the 23. of Leuiticus, God tels his people of a way of reconciliacion : he that humbled not himselfe that day, it shoule go euill with him, whence they might perceine that it shoule go well with them, that did that day

Luc. 16.3

Leuit. 23.

humble themselves, this life is the day of reconciliation, if we now humble our selues, it shal goe well with vs. In the twelft of Exodus God willed his people vpon their passage out of Egypt, to haue their loynes girt, their staues in their hands, their shooes on their feete, that there might be no let when the tyme of their deliuerie should come: wee know not how soone God will send vs from this Egypt: Jesus Christ graunt wee may keepe our Passeouers with soules prepared to bee gone. Who so feareth the Lord (saith the Wiserman) it shall goe well with him at the last, and hee shall find fauour in the day of his death.

The

The tenth Chapter.

Wherein is shewed the manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.



He meane then to die the death of þ righteous, is first to live the life of the righteous. He meane to sit with Abraham, is heere to walke with Abraham: for God hath appoynted a vertuous life to goe in order before the great reward of eternall life, not as the cause, but as the consequent of our blessed righteousness in Christ our Saviour.

2 What remaineth but to frame the premises as wee would find the conclusion. To sow, as wee would one day reape, for those that will lie

*Aug. de
curger.
pro mort.*

*Iustin.
Mart.*

soft, must make their bed thereafter, and to live the life we hope to live, is in a generalitie here to live religiously. Si non in hac vita, non post hanc vitam, si we prouide not in this life, ther is no prouiding after this life.

3 The old Christians made the world to read in their lives, that they did believe in their hearts, & Heathen men to say, This is a good God, whose seruants are so good. The seruants of Ahaziath tell their master of the man that met them in the way, his attire, his words, &c. Ahaziath saþt it was Elias the Thesbite.

Therefore, then this good and holy conuersation of life, what better state for a Christian man to stand in, euer prepared for his end;

4 Was not that a memorabile protestation of Samuel, whē before his death, in the presence of all the people, hee declared as

thus

thus his integrarie of life : Behold here I am, heare record of me before the Lord and his anointed. As if he shoulde haue said, Heathen men see & heare of the great deuotion of the old Christians : they in effect thus reason; Surely these men are of God, these without doubt iooke for a world to come. The labours, the learnings of the ancient Fathers, their sincerity amoungst men, their deuotion to God it was the wonder of the world, & may giue me my quietus est at parting , whose Ox haue I taken , to whom haue I done wrong? The peoples replie in effect was, now God be with this good Samuel , to whom thou art going, thou hast indeed done vs no wrong, and so with mournfull hearts they gaue him this good testimony at parting.

¶ That of S.Paul, when he took his farewell of the men of Ephesus, who wept abundantly

Act. 20.

26.37.

Luc. 2, 19

Poff de
amb.Plutar. in
Vita Pe-
ric.Plutar. in
Vit. Ly-
sand.

for the words he spake, being
chiefly sorte they shold see his
face no moze, I take you to re-
cord this day, I am pure frō the
bloud of al men, I haue coueted
no mans siluer or gold. After so
good a life, was not this a good
farewel? That of Simeon a iust
man, one that feared God, and
waited for the consolation of
Israel, who imbracing Christ,
prayed to depart in peace.

6 O good life (saith the an-
cient father) what a toy art
thou in time of distresse? It
made the same father neither
ashamed to liue any longer, be-
cause he had liued honestly, nor
afraid to die, because hee had a
good Lord.

7 Plutarch writeh of Peri-
cles, þ hee never caused man to
weare sorrowful attire, he was
so harmelesse. And of Lysander,
that hee was more honoured
after his death, then euer he
had bee in his life, hee
was so vertuous. But the

Wise-

wise man speaking of the seruantes of God, who passed through the darkenesse of this wozlde with lampes in their liues, which both light themselves and others. The righ^teous (saith he) are had in a perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore.

For such is the power of vertue, as it makes men, not onely honoured when they are aliuie, but also when they are dead, & it is wont to take good men out of their graues, and cause them to live in the mention of long posteritie, having their names registered and introlled with the Saints of heauen These stood euermore vpon their departure, having that heauenly treasure of a good conscience, having peace and tranquillity of mind. When the euill are tossed, saith the Prophet Esai, as the raging waues of þ sea, their name perisheth, saith the Wise man as if

Eccl. 44.
14.

Esa. 57.
20.

they never had beeene.

8 Thus the innocent lise
like the watchfull seruant ope-
neth the doore gladly, when his
master knocketh: but the riot-
ous seeketh corners, being a-
shamed to be seene: nay sayeth
one, Pudet videre cum quem
contempsisse meminit, hee is
ashamed to see him whome hee
remembers he hath contemned:
the one is quitt by a ioyfull
proclamation, the other found
guiltie at the barre of his owne
conscience.

9 He that will say with the
Apostle, Mors mihi lucrum,
Death is to mee aduaantage,
must liue with the Apostle,
μάνι ουρεδίης αγάθην Omni
bona conscientia, with all good
conscience. I reade of one
who a little before his depar-
ture from the worlde, spake
these wordes to them about
him, my good friendes, I now
 finde it true in deede, he that
leaueth all to follow Christ,

Phil. I.

Act. 23.

I. 2.

shall

shall haue in this world Centuryn, a hundredde foide : I haue, I haue that Centurium, peace of conscience with me at parting. Thus much in generall of preparing our selues for the time of our dissolution, in particular.

To come nearer home, the applying of himselfe to Faith, Hope, and Charite, is that Christian estate wherein the seruant of God once settled, need not to feare, To speake with his enemies at the gate.

Faith is the stasse wherewpon we stay both in life & death: by which faith telvs vs, that God through Christ is become our welfare. By faith we are blessed, in the third to the Galatians and fourth. By faith we reioyce in tribulatiō, in the fift to the Romans and second. By faith we haue access vnto God in the thirde to the Ephesians and twelveth. This is the shield

Pſ. 128. 5.

Gal. 3. 4.

Rom. 5. 2.

Eph. 3. 12.

where-

Eph. 6.6.

whereby wee quench the fierie
darteres of Sathan, This is the
meane whereby we resist his
power.

*1.Sam. 11**2.3.4.*

10 Nahash the Ammonite
would make peace with the
men of Iabesh Gillead, but vpon
condition, that he might thrust
out their right eyes. This old
Ammonite our enemie would
offer peace to Gods children,
but it is vpon condition: for he
would haue their right eye, or
that blessed faith that beholdes
the soule sauing loue of Christ
crucified put out. But will
the true Giliadites yeilde to
such a condition: No, not for
ten thousand worldes of ri-
ches.

I haue we anything to do
at the throne of God in heauen,
there we haue but two pleas,
the one of innocencie, the other
of mercie: because we cannot
plead the plea of innocencie.
Faith bids boldly plead y plea
of mercie, and tels vs the iudge

is reconciled.

What shall seperate vs once confirmed in faith frō the loue of God in Christ Jesus? Shall powers, or principalities? things present, or things to come? no, neither life, nor death.

12 What manner of faith Christ commendeth in the Go-spell, wee reade by that of Mary Magdalene, who after sorrowing and weeping for her sinnes, Christ tels her: Thy faith hath made thee whole: as if he shold haue said; Mary this weeping, this repenting faith is faith in deed. When he had seene the religious dutie of the Samaritan, that came backe to give God praise, and fel downe at Christes feet, he saith vnto him also: Thy faith hath made thee whole: as if this humble faith, this religious faith, is a sauing faith: Go in peace. The blind man that cryed, Sonne of David haue mercie vpon mee. And being reprooued would not

Rom. 5. 1.

Rom. 8.8.

Luc. 7. 50

Lu. 17.19

Lu. 18. 42.

not

*Heb. 11.
37.*

Roms. 1.4.8

Heb. 6.19

leauie Mercie, vntil he obtained
Mercie: Christ said to him as
to the former, thy faith hath
made thee whole, as if this
praying faith of thine is a gود
faith: Receive thy sight. What
made many old Saintes to en-
dure bonds and imprisonment,
to bee stoned, to be hewen a-
sunder? it was faith (saith the
Apostle.) This was no palie
faith, but firme and constant
vnto the end, that comforts the
languishing mind, and syses if
we liue, we liue unto the Lord;
Whether we liue or die we are
the Lords.

13 To this faith is adioyned Hope, which is called by
the holy Ghost the Ancre of
the soule. The Anker lyeth
deepe, and is not seene, and
yet is the stay of all: So hope
reacheth farre, is of thinges
vnseene, and yet holdes all
sure amiddes the surging
waues of a boistroue worlde.
This hope maketh not ashame-

med

med, abideth with patience, rejoyceth in afflictions, is as Saint Austin calleth it, the verie life of life. For why? it biddes vs go comfortable to the throne of grace, and not to refuse the chaunging of these mortall bodies, that we may receiu them in a better resurrec-
tion.

Rom. 5. 5.

14 In the third place Cha-
ritie the vnseperable companio
of faith may be considered, God
in the creation did seperate
light from darknesse, we may
not in the state of iustification
joyne the woxkes of darknesse
as enuyng, strife, and conten-
tions, with the light of faith,
which are weaued together
as was the coate of Christ,
and therefoze are not diuis-
ible.

*Rom. 13.
25.*

15 In the second booke of
Kings, and the tenth Chapter,
When Iehonadab came to
wardes Iehu, as if he had some
ernest intent to be his follower,

I.The.1.6

Heb. 4. 16

*Rom. 13.
15.*

Iehu said, is thy heart vpright with mine? he answered it is; then quoth Iehu, giue me thy hand. Our noble chu, whom God hath set vp to pull downe the power of darknesse, sapes to all that would professe his name: Is your faith vpright to me? then giue me the operations of your hands.

16 The children of God, as they shal differ from the childre of this world hereafter; so must they differ from them here by good works, which do manifest themselves by Christian charite. Christ sapes vnto his, as the Lord of the vineyard saide vnto them in the market place, Quid statis otiosi, why stand ye idle? Faith like Rachel mourning for her children, lamenteth the defect of good workes, and faith as Sara, giue me fruit or I die. Moses saith that euerie tree brought forth fruit according to his kinde, faith is a good tree, it shoulde therefore bring

Mar. 2.18

Gen. 1.12

forth

soorth fruite according to his
kinde, our Sauiour Christ
saith to his disciples, by this
shal men know you, whose you
are, In that you loue one ano-
ther.

17 Caine offered bad offe-
ings, which was a token that
the loue of God waxeth colde
in Caine, it was not long after
that he laide violent hands on
Abell, which shewed that hee
lost withall the loue of his
neighbour. But O Caine (saith
Saint Jerome) what doest thou ?
what cause hast thou of this cru-
ell hatred and desire of shedding
innocent bloud? *Quid comme-
ruiſt frater ? quam vim intulisti ?*
what hath thy brother deserued?
what violence hath hee offered?
hath thy solitary brother displea-
sed thee, because hee pleased
God ? thou knowest not what a
losse thou shalt haue in the misse
of so good a companion. But
envie puffes vp, blinds the vn-
derstanding where it once entreth

Ioan. 13.

35.

Gen. 4.

5. 8.

*Hieron.de
conf.in
Aduers.*

Gen 4.25

2.Sam.

9.1

Gen.50

19.

Mar.11.

25.

Mat.6

12.

Luc.18

28.30

If you will heare howe Le mech that was an euill man speakes: If Caine were auenged seuen folde, I will bee auenged seuentie seuen fold. Here is nothing but a minde set vpon reuenge. But if you wi'l heare howe Dauid the man of God speaks, Is there any of thehouse of Saul, that I may shew mercye vnto them? He speakes of loue and kindness towards his very enemies. and so Ioseph when he forgaue his brethren, because saith hee, I my selfe am vnder the hande of God.

18 All that we can, or doe forgiue our enemies, are πατωματα, offences or some small trespasses: but that which God forgives they are, ἀηματα, debts of great importancē, wee some fewe pence, hee talents, and those ten thousand too.

19 Thrasybulus a heathen man; to renewe amitie lost among me, made a law, αυγνιας

of forgetfulnes of all wronges
and iniuries that had been offe-
red: it is not a law of Thrasybu-
lus, but of Christ Jesus: For-
giue & it shall be forgiuen you:

Luc.6.37

20 What hath heauen more
glorios than the vniōn of the
Trinitie? what hath the earth
more heavenly then consent &
vnitie? when one river runneth
towards the Ocean, it is a good
course, and goes as it shouid:
but when it meeteth with ano-
ther river, then they make a
current in dede. When the
loue of God doth carrie vs a-
long we goe well, but when
this meeteth with the loue of
our neighbour, then we set for-
ward with a main stremme into
a sea of al blessednes.

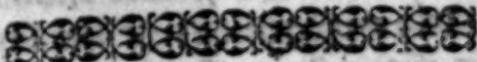
21 A special mean to increase
this double loue in þ harts of al
belauers, is a frequēt participa-
tiō of þ holy & blesſed Eucharist
which is called of som ἡρός,
that is to say, a most neces-
sary prouision for our spiritual

voyage:

voyage; O blessed mysterie: which amongst other high and heauyly effects, is a meane to strengthen vs in this greate iourney, and comfort vs towardes the ende of the waye.

22 Thus settynge our selues in order, we may accept of the time whensoeuer it shall please God, that brought vs into the wrold, to take vs from this our continuance in the same. The condition of life wherein wee may stande prepared, requires our Christian practise; the happynesse of this condittion we shall finde, when we come unto the state of all happiness.





The eleuenth Chapter.

Howe the Christian man shoulde
demeane himselfe when sick-
nesse beginnes to growe vpon
him.



The first & princi-
pal thing religi-
ously to bee re-
membered in the
beginning of sick-
nesse is, that the soule doe call
her selfe to a serious account
of sinnes passed, of the euill
committed and the godly omit-
ted, remembraunce that of the
Prophet, Dixi quod confite-
bor aduersum me iniustitiam
meam. I sayd I will confess
against my selfe my owne un-
righteousnes. Therefore, by
an auncient decree, the sick was
enioyned before sending for the
Physition, to make first a con-

Psal. 32.
9.

In decte.
vinc.

trite confession, and humble acknowledgement of his sins, as if our sinnes were (as they often are) the cause of our sicknesses, and surely this decree was very respectuely hadd in vse of sinning.

Ioan. 5
2.3.

2 Christ having cured the man that lay so many yeares by the poole Bethesda, and shewed no small woyke of mercie in restoring him to health, for bring put backe at the mouing of þ water. of himselfe weake, of friendes destitute, (the right course of this vnrighteous world) if any goe downe, this man doeth.

Ioan. 5.14

Well, Christ cures him, and giues him with all this caution (as a Memorandum for the time to come) Beholde, thou art made whole sinne no more, least a worse thinge come vnto thee: made whole, therefore sometimes a diseased creature made whole, therefore not of thy selfe

whole:

whole : made whole, there-
fore nowe a sound man : Sinne
no more, least a wroste thinge
come vnto thee, **H**ee that af-
flicted thee for a time, coulde
haue helde the longer: he that
touched thee in part, could haue
stricken thee in whole: hee that
layde this vppon thy bodye,
hath powrer to laye a greater
rodde vppon thee, both body
and soule; Sinne no more. **S**o
by this wee see, that bodilye
sicknesse maye moone vs to
cry out with the Psalmist, Pee-
cata iuuentuis ne memineris
Domine, **L**ord remember not
the sinnes and offences of our
youth: And say with the
same Prophet, ab occul-
tis munda nos, cleanse
thou vs from our secrete
faults.

3 When sickenesse be-
ginneth sharpeleye to touch
vs, wee are carefull in
seeking and sending to pro-
cure the health of the bo-

Psl.2 §.6

Psl.19.
12.

2.Chr.16.
L2.

Die, as Afa sought to the Phisitions to heale his disease, whē he should haue rather sent to þ Prophet to haue giuen hym some spirituall receipte for hys sickē soule. The woman in the Gospell spent al þ euer she had vpon the Phisitions, and in þ end she was never the better, but once comming to Christ, she came where she might haue cure, and had in deede.

+ When the phisition hath done, then we can bee content the Divine shoulde beginne: as if some few wordes of ghostly counsell were enouḡ when we see there is but one waye with us.

No, no, the first and chiefest care in all extremities shoulde be a penitent imploring of the helpe of God, who in this case doeth oftentimes cure both bo-
die and soule, and lengthen the daies of sorrowful suppliants,
as he did the daies of Ezechias.
First therfore take a good qua-

titie of repentance, two handfulls of faith in the passion of Christ, put bath together and applie them as a good receipt for the sickly soule, which hath take a dangerous surfeit in sin.

5 The lympe of dryed figs, meanes ordained by God for the bodies health, haue also their conuenient vse. The phisicke of the soule must haue the best cordials for the penitent patient.

That of the people in the booke of Numbers may bee remembred, who being stung with the serpentes in the wilderness, had no other meane of succour then the looking vp to the serpent, whiche Moyes (as a meane ordayned by God) set vp for the procuring of their health. we haue no other refuge intime of need, then the lifting vp of the eyes of our soules to behold Christ crucified.

6 The people cried vnto Moses and Aaron, but there was

Nom. 21.
28.

no help vntill God in mercie appointed this miraculouſe meane. So reliske could bee found in the Lawe for the diſtressed ſoule, vntill God in his wonderfull loue raised vp a mightie ſaluation in the ſtate of grace. The ſerpent was lifted vp on high, that all might behold him, ſo was the Sonne of God, that al belieuers might receiuē ſauing health from him and by him. In the curing thofe who were ſtung by the Serpent, it was, Vnde & viue, looke and liue; for Chriftes curing, it is Crede & viue, belieue and liue.

7 This blessed meane in times of greatest extremitie doth adde no ſmall comfort to the afflieted. And thus the principall care, when ſicknesſe beginneth, being an humble acknowledgement of our ſinnes, which may moue vs to ſay, as Iofephes brethren, Therefore is this trouble come vpon vs.

A heartie confeſſion of
them

*Nom. 21.
9.
Ioan. 3 14*

*Gen. 42.
21.*

them all; the humble desire with bended heartes and knes for remission thereof; by him who is the hope of the distressed, the joy of the afflicted, the curer of the sick, and the resurrection of the dead: a willing mind to be deliuered from the bandes of sinne, may make vs crie with the Prophet Dauid, I am so fast in prison, that I cannot get out.

8 And last of all, a joyfull lifting vp of the heart to the thzone of grace, may make vs willingly renounce the world and resigne ouer our selues vnto his diuine pleasure, to whose appointment wee ought with patience meekly to submit our selues. First God sent Ionas to warne Ninive, and seeing the repentance of the peoplz then comes a message of mercie, these trials are as forewarners.

9 We see we are in his hand, who alone hath power ouer all

fleshe: when we are in want, we then know the benefit of plentie: when we are in bondage, we then best percepue the good of freedome: when we are in sicknesse, we must thankfully acknowledge the blessing of health (if we haue any thankfulness) and may easily gather how God by longing sicknesse doth in mercy, stay till we make vs readie. If it shall please him to adiourne the tyme of this our pilgrimage, we ought to offer a determinate purpose, as a sacrifice vpon the altar of our heart, to blesse him who hath euer blessed vs, to serue him truly all the dayes of our life. And thus having our trust in Christ crucified, wee make this resolution; If we live, we shall do well: if we die we shall doe better.



The twelvith Chapter.

How the sick shoulde dispose of
worldly goods and possessions.



Is sinnes by the
sick partie con-
fessed, his soule
religiously com-
mended vnto
God, his d. sure
either to haue or die, giuen ouer
to the Diuine prouidence, an
orderly disposing of thosetem-
porall blessings, whiche G OD
hath heere lent vnto his ser-
uants, is verie conuenient for
euerie Christian in time of
Health, and nothing ominous,
as some haue thinckuously dou-
ted. Experience doeth shew,
that afterward wise men haue
lived long, done full well, and
serued God many yeares in
the world, this disposing of
blessinges temporall, maketh
vs not to die the more quick-
ly, but the more quietlie.
And therefore it was put in

*Gen. 25.**§. 6.**1. Reg. 1.**25.**Tob. 4. 20**Esa. 38. 1.**Act. 20.*

practise of Abraham, when hee gaue the principall parte of his goods vnto Iaack his sonne, & vnto others, Abraham gaue gifteis or legacieis: this did Dauid, Tobie, and Ezechias for the quiet of succadding posterite, dispose of earthly possessiōns going to possesse heauenly.

2 In this disposing, to bee aduised by them, whose learning and knowledge is approued, doth much further the wel ordering of all. wee shew our thankfulness vnto God, and charitie to men, when wee become beneficiale vnto others, remembryng whose saying it was: It is a blessed thing to giue.

3 In which giuing, the maintenaunce of Churches, Colledges, Scholes, Hospitalles, and such like godly bes, should where abilitie is answerable, be chiefly remembred. for by these deeds of mercie we doe not onely our selues

acknow=

acknowledege Gods goodnesse,
but make many others, when
we are long since dead & gone,
bless him in the participation
of the same.

4 Mercifull men (saith the
wise man) have honoured God
by this meanes, and how; The
Lord hath gotten great glorie
by them. To giue vnto the
poore in time of sicknesse tis
good: but more acceptable were
it to do it dayly, and in time of
best health. This giuing is the
shippe that will never strike a-
gainst the rocke, but bring our
marchandise home in safetie.
This giuing is the most gain-
full interest, when the mercifull
shall receiue a thousande for
one, and find in another world
the rewarde of lending vnto
God, that is to say, of gi-
uing vnto the poore.

In keeping our riches (saith
Gregorie) wee lose them: but
in dispeareing them abroad, we
most surely keepe them. To

Ecclesiastes
2. 15.

Psal. 41.1

dispearse them when wee can holde them no longer, is not so much, though commendable in this kinde: but to giue our bread vnto the hungry, nay to take from our owne plentie, to giue vnto Christes little ones, is commendable in deed: Blessed is he (saith David) that considereth the poore and needie, reward not simply as a reward, but as a rewarde in his name by whom all things are acceptable. A cuppe of cold water shall not want one bare a rewarde. The Lorde shall visite him when hee lyeth sickle vpon his bed. Where is the large liberalitie of olde benefactorz towardes the poore members of Christ? is not all scarce sufficient to maintaine our excesses.

¶ The pride of the world in attire, the needless superfluitie in dyet hath eaten vp hospitalitie and mercie towardes many hungry soules:

and

and causeth that wee haue
little to leane at our depar-
tures for the good of others:
never moze at the table, but ne-
uer lesse at the doore: never
moze sumptuous in clothing
our selues, never lesse respectue
of others.

None ought to alienate an-
cient inheritance, God would
that þ right heires should take
place and succede in order.

6 But to the disposition of
these worldly goods and pos-
sessions, wherein naturall af-
fections may not be extingui-
shed, the next heyze or name
disinherited, the custome of
the place & countrey may not
bee violated: restitution where
wrong hath bene offered,
should bee remembred: debts
truly discharged: all which
Christianlike disposition is
severly both before God a: d
man.

7 The forgiuing of our ene-
mies when wee can hurt them no

Num. 27.

11.

more, is not so much. The perfect charity at al times, but principally at this time, that becommeth Christians, may not be wanting. The example of Steuen praying for his persecutors, may shew vs a mirror of charitie towardes all. These speciaall respects obserued, the sick may in the name of God dispose himself and his, as thus.

8 First with a free heart & willing mind to yeeld and render his soule into the hands of Almighty God his Creator, who of his endlesse goodness gave him being; of his infinite mercie vouchsafed to redeeme him, by the death and passion of his deere Sonne and our Sauiour Christ Jesus, in whose onely merites is his last repose at parting: then commending his body to Christian buriall, hee may procede as Gods grace and wise aduertisement shall direct; that so

the

the sick laying aside all earthly respects (as now having no more to doe with the thinges vnder the Sunne) may bequeath with patience and contrition of heart his Soule into the hands of Almighty God, humbly applying vnto his sayth, the innumerable benefits of Christ's passion, and of the three things hec is then to dispose of, His body, goods, and leule: that principall care be had of all other, in commendeng this his soule with al deuotion into þ hands of Iesus Christ,

The thirteenth Chapter.

How necessarie it is for the sicke, leaving all worldly thoughts, to apply his mind to prayer, and some godly meditation.



He disposition of worldly goods being well and wisely ordered, the mind is at more

quiet

Psa. 141.
2.

Psa. 103.3

quiet to consider of heauen and
heauenly things , the sicke is
more fit to enter into the closet
of his heart , there to commun
with himselfe , more apt to
draw neere vnto God by the
actions of Christian pietie : a-
mongst which actions we haue
no sweeter incense , then our
denotion offered vp by prayer:
The lifting vp of our handes
we may make our euening or
latter sacrifice . Wee haue no
better Dratorz to plead our
cause , no surer Ambassadores
to conclude our peace , then our
humble supplicatiōs vnto him ,
who healeth our sicknesse , and
forgiuereth our sinnes , who sits e-
uer in commision to heare our
suites , and lookes that wee
shoud send vp our prayers ,
that he may send downe his
mercie : by which meanes we
enter into a spirituall trafficke
with God himselfe : wee giue
a cuppe of cold water , and hee
returnes vs a fountaine of

the water of life. Wee giue him with the poore widow two mites, and hee giues vs againe the whole treasure of the Temple. The mercie of God (sayth one) is like a vessel full to the verie bosome. If once his faythfull children, by the hande of faythfull prayer, beginne to take of it, it doeth overslow vnto them.

Ioh. 4.14.

Luc. 21.2

2 Moreover, it is not with God as with man: those who are petitioners, are wont to be troublesome vnto them, but with God, the more wee offer vp our prayers vnto him, the more wee are accepted of him. The Aediles amongst the Romanes had ever their doores standing open for all that had occasion of complaint, to haue free accesse vnto them. With God the gates of mercie are wide open to all poore sinners, that will make their prayers vnto him, Come

and

and welcome.

3 Now as we shold at other tynes, and vpon other occasions, with Abraham, sometimes leaue our terrene affaires, as hee left his seruants vnderneath, when hee went into the mount to sacrifice to God: so principally in sicknesse and griefe of body, shold we then ascend into the contemplation of heauenly things, and haue recourse to Gods mercie, as to a Citie of refuge: Call vpon mee (sayth the Lord) in the time of trouble, and I will heare thee, and thou shalt prayse mee. In the time of trouble, there is a refuge for extremitie, and I will heare thee, there is the reward of mercie; and thou shalt prayse me; there is the recompence of thankfull duetie. Christ willes all that are wearie and heauie laden, to come vnto him, and they shall not loose their labor, he will refresh them.

4 In time of neede no

surer centerie, then by humble
prayer to repaire to God. De-
mus operam (saith Saint Au-
sten) ut moriamur in precatio-
ne, Let vs indenour euен to die
in prayer.

I lifted mine eyes vnto the
hilles (sayth the Prophet) from
whence commeth my helpe.
And in another place, As the
eyes of seruants looke vpon the
land of their master, and as the
eyes of a maiden vnto the hand
of her mistresse : so our eyes
waite vppon the Lord our
God, vntill hee haue mercie v-
pon vs. Wherefore with the
same Prophet let vs devoutly
say; In thee O Lord haue I put
my trust, let me neuer be put to
confusion, but rid me, & deliu-
me in the righteousnes: corre&
me not in thine anger O Lord,
neither rebuke me in thyne in-
dignation: heale mee, for my
bones are vexed: be not far from
mee, for trouble is hard at hand,
and there is none to deliuer me:

August.

de Vera

innocua.

cap 33.

Psal. 123

2.

remem-

remember thy louing mercies, which haue bin euer of old : cast me not away when my strength faileth me : I acknowledge my faults, and my sinne is euer against mee : wash mee and I shal be cleane : Lord heare me, hide not thy face from me, for trouble is hard at hand : O let my crie enter into thy presence.

Psal 91.
14.15.

5 To this or the like penitent complaint, that ioyfull reply is not far off; Quoniam sperauit in me, liberabo eum, Because he hath put his trust in mee, I will deliver him, I will sette him vp, because he hath known my name : Cum ipso sum in tribulatione, I am with him in his tribulation.

6 The select prayers to bee vsed in the visitation of þe sick, should be obserued with many of the Psalmes of Dauid, whiche, when the afflicted reade them, instruct the conscience, & in times of sicknes, are wont moze then ordinarie to moue

the mind. For these divine hymnes sayth S. Basill, they are a part of holy Scripture, High in misterie, profound in sence, comfortable in doctrine, and haue in times of affliction, a speciall & peculiar grace to instruct the soule.

Amongst these the thirtie eight Psalme, Domine ne arguas me, Put me not to rebuke O Lord, The fistie one, Miserere mei Deus, Haue mercie vpon me O Lord. The seuentie Psalme, Deus in adiutorium. Haste thee to deliuer mee O God. The seuentie one, In te Domine sperauis, In thee O Lord haue I trusted. The seuentie seuen, Voce mea ad Dominum, I will crie vnto the Lord with my boyce. The hundred and thirtie Psalme: De profundis clamauai ad te domine, Domine exaudi vocem meam, Out of the deepes haue I called vnto thee O Lord, Lord heare my boyce, with ma-

Basil,in
prefa,in
lib.Psal.

ny other like Psalmes, proper
and peculiar for the sick.

8 Herevnto may be added, a
silent meditation, wherein the
soule doth enter a solitary talke
with God, which is verie con-
uenient in this case. When the
toyes of heauen haue leasure to
present themselves to our reli-
gious thoughts, the pleasures
of our sinfull life, and this
worlds vanities, are then seene
to bee of small value, as they
are indeed.

9 Then may wee call to
minde the unspeakable loue of
God towards man in general,
and our selues in particular.
How his mercie stopt foorth in
time of neede, before execution
of iustice to saue man. That it
was a worke of comfort, when
God said, Fiat Lux, let there be
light made. But that it was a
worke of counsell, and all com-
fort, when hee said in the great
worke of mans redemption.
Fiat Christus, Let there bee a

Christ borne. which shall sauе
my people from their sinnes.
And now haue we fit oportu-
nitie to meditate vpon the suf-
ferings of the sonne of God,
his passion, his discension into
hell, his resurrection the thirde
day hi ascention and glorious
sitting at the right hande of
God , so that at the name of
Jesus , the sorrowfull sinner
may say with Thomas, Domi-
nus meus, & Deus meus, My
Lord, and my God,

10 We cannot in the world
better employ our thoughtes,
then in calling to minde howe
God hath kept vs from our
youth vp , from how manie
daungers wee haue beeне deli-
uered , into which wee haue
seen not a few fall before our
eyes, and our selues by his on-
ly mercie vnto this day freed
from the same. Can wee but
with all thankfulness call to
mind the goodnesse of God to-
wards vs , for the time past.

Ioan. 20
28.

Pſa. 22.9
Pſ. 27.11

Psal 145.
18.

and put our whole trust and confidence in him euen in these greatest extremities, yea, both in life and death, for the time to come, seeing the Lord is nigh to all them that call vpon him, yea to all such as call vpon him faithfully. —

The fourteenth Chapter.

*How the sickē when sicknesse more
& more increaseth, may be mo-
ued to constancy and perse-
rance.*



When sickenesse more and more increaseth, wee are more and more putte in minde of our mortallitie, as it were summoned to depart hence, and gently moued to renounce by little and little, al the repose we haue, or can haue in this transitorie life, and therefore ought wee nowe to

arme our selues to stand with constancy vnto the end, remembryng evermore, as we had a time to be borne, so haue wee a time to die. And our way to enter into life, is first to passe the pinching griets of a momentarie death,

2 To elevate or raise by our spirits in times of greatest triall, we may recount with our selues, that Christ himseife went not vp to glorie, but first he suffered paine: Do we suffer? but he suffered first; haue wee paine and sorrow, so had the most innocent Son of God before, who suffered as he who alone trod the Wine presse himselfe, & vndertooke the brunt of the battell, that wee might bee made conquerours.

3 When Vriah was willed by Dauid himself to take his peace at home: Shall I see (quoth he) my Lord Ioab, & y Ark of God ly abroad in the field, & shal I go take my rest & ease? No, I will

Eccl 3. 2.

2.Sam. 11

11.

not. Shall

Shal we see the sonne of God
all in goze blood , suffering for
the sinnes of the whole world,
and shall wee refuse all suffe-
ring, taking our ease in Sion
and our rest vpon the moun-
taines of Samaria, as loath to
endure any crosse or calamitie
at all ?

4 Is that Soulisour wox-
thie to triumph with his Cap-
taine, that would never strike
stroke to fight the battaile? Ag-
aine, whatsoeuer wee suffer,
Christ suffered more for vs .

But that whiche principally
is to bee remembred , this our
striving is not beating theaire:
for after wee haue fought a
good fight, there is laid vp for
vs a crowne of glorie. God is
(saith Tertullian,) Agonoth-
ies, both he that purposeth the
prize, vnd rewardeth the cham-
pion.

5 Consider the old genera-
tions of men, and marke them
well : was there euer any con-

1. Cor. 9
26.

2. Tim. 4
8.
Tertul. ad
Mart.

sounded that put his trust in the Lord, who hath continued in his feare, and was forsaken? Or whome did hee euer despise, that called vpon him?

6 Wherfore lette the languishing person take vnto him comfort in Gods mercie; Was euer the righteous forsaken? God sold Iosias, that hee should bee gathered vnto his father in peace, and yet Iosias dyed in warre. God gaue him a constant mind, wherby he dyed peaceably: The Lord told Jeremie hee shold not bee vanquished: Jeremie was stoned, but not vanquished: God gaue him an invincible faich. The Bungell to the Church of Smyrna, saith, Esto fidelis vique ad mortem dabo tibi coronam vitæ, Bethou faithfull vnto death, & I will giue thee a crowne of life. Abraham was about to sacrifice the birds came and troubled him, did Abraham desist? No, Abraham rose and drave

Eccle 2.11

12.13.

Eccle 2

12.

2.Reg. 20

22,20,

2.Reg.23

29

Apo.2,10

Gene.15

them

them away, wee are about to offer our selues a sacrifice to God, earthly thoughtes trouble vs, should wee give ouer, no.

To raise vp himself in this lively faith, the sick may make a heartie confession of his chris-
tian belief, saying, O holie Trinitie, I commend my selfe vnto thee, the father, the Sonne,
and the holy Ghost, which in b-
nitie of nature art one, and the
selfe same God. I commend
me vnto thee, O omnipotent fa-
ther which hast created me, yea
heauen & earth, with all things
visible and inuisible. I com-
mend mee vnto thes, O Lord
Jesus Christ, who for me and
the saluation of mankind, were
sent into the world, conceiued
by the power of þ holy Ghost,
borne man of the blessed virgin
Marie, didst suffer, wast dead,
buried, descendedst into hell, the
third day didst rise againe from
the dead, ascendedst into heauen,

where

where thou sittest at the right hand of the father, from whence thou shalt come at the day of judgement to judge all flesh. I commend me vnto thee. O holy Spirit, which proceedest from the father and the sonne, whom together I adore and gloriſie, which doest quicken one Catholike and Apostolike church, to which thou hast in mercie graunted remission of ſinnes, the resurrection of these mortal bodies, and euerlaſting life after death.

The ſame confeſſion may be made of the ſick in maner of oblation: As I offer my ſelfe vnto thee, O holy Trinitie, the father, the ſon, and the holy ghost, &c.

Also in maner of an humble ſupplication. As I beſeech thee, O holy Trinitie, the father, the ſonne, and the holy ghost, &c. In which christian confeſſion Gods ſervants may ſtand conſtant, vnto the ende againſt all temptations.

Ephes. 6.
14.15.

8 Not vnlke the people of Ciniensis, who when the ambassadors of Brutus wold haue them deliuere ouer their city, & freedom into his hands, returned him this answere, Ferrum nobis a maioribus, &c. Tell your Captain Brutus, our auncesters haue left vs weapons, to defend our right with courage & constancie vnto the end.

9 The holy Ghost, by the Apostle S. Paul in the first to the Ephesians, sheweth what these weapons are; as the breast plate of righteousness, the shield of faith, the Helmet of saluation, the sword of the spirit, their feet shod with the preparation of the Gospell, where is spirituall furniture for al parts onely the backe or hinder part excepted, to signifie that the Christian souldier shold not turne his backe before his enemies.

10 The Eagle to trie her young, is said to carry them vp against the piercing beames of

the Sunne, whiche seing them
to endure, she acknowledgeth
the as her owne, Christ knowes
vs to be his, by our constant
suffering, & therefore sometimes
bringes vs vnto the conflict.

11 We reade in the 2. Sam. 20
Thus *Seba* a rebellious Lew, blew
a trumpet, & many of the peo-
ple followed after him, but the
men of *Iuda*, who were of the
bloud royal, they as good *Israe-*
lites wol d liue and die with *Da-*
nid their king. The old *Seba*,
blowes many entising blast
to carrie vs away frō our true
allegiaunce to Christ Jesus
our king, All that are borne of
water and the holy Ghost, will
liue and die in his faith.

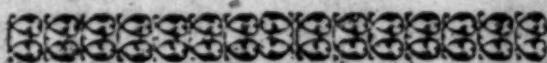
12 Howsoever the woldē
for a time frowne vpon them,
yet are they not as the Rade
without pith or substance and
so wauing with every winde,
but firme & constant, like Iohn
Baptist, that will hold his pro-
fessioō, though he loose his head

1. Sam. 20

I.

Job. 13, 15

for it. Wherefore considering
that there is no crowne with-
out a conquest, and no conquest
without courage and perseue-
rance, the faithfull like Job say,
Though the Lord kill vs, yet wil
we put our trust in him.



The Fifteenth Chapter.

How they may be aduertised, who
seeme unwilling to depart the
world.

I. Cor. 15

17.



If in this life only
(saith the Apostle)
we haue hope
in Christ, then are
we of all men most
miserable: to shew in effect, that
we haue not in this life the ac-
complishmēt of our hope. Not
here, therefore we should expect
it else where: this is not our
Paradise, but a barren desert;
we may not looke for our hea-

uen

uē hereour city is abōlie, which
wee hope to inhabite for ever.

To drawe backe when
wee are to goe most com-
fortable to take possession of the
same, when the hope so long ho-
ped for, should most strengthen
vs in the way, is far from that
Christian beliefe whereof wee
make dayly p̄fession. Oftentimes
hane we p̄zated Thy kingdome
come. Nowe when God is
leading vs into the same, our
unwillingnesse to be gone can-
not but argue great wakenes
of faith. Quid facerimus si mo-
ri tantummodo sine resurrecti-
one præciperet Deus? voluntas
eius sufficeret ad solatiū, What
woulde wee haue done, if God
(saith Saint Jerome) had com-
manded vs to die, without men-
tioning the resurrection, his will
ought to haue byn our comfort
but nowe hauing this staye why
should we wauer? Oftentimes
hane we wished, that we were
once freede from this w̄ldes

Heb. 13.

14.

Mat. 6.

10.

*Hier. de
non lugēd.
mert.*

captiuitie: nowe God i^s going about to free vs inde^de our de-
sire is to continue our captiu-
tie still, not unlike childdren who
cre out of paine and griefe, &
when the Chirurgion comes
that shoulde ease them of all,
they chuse rather to remaine
as they are.

3 There is no Marriner but
after many sharp stormes des-
erch the hauen: and shall not we
after so many tempests of this
troublesome world, accept of
our deliuerance, when the time
is come? We are given to loue
the world too much, and a great
deale more then we shoulde, be-
ing onely strangers in þ same.

4 Had we no farther expec-
tation, but onely to enioye a
state temporall, where wee
might set vp our rest, as ha-
ving here attained our chiefest
good, then might our departure
from this world be very grie-
uous in dæde, because our be-
ing and happinesse should ende

together.

together. But looking as we doe for a further condition, so permanent, so blessed, and death beeing the passage or entrie thereunto, there is no cause why man, if hee be shunke himselfe, should unwillingly set forward, when his time of departure is at hande.

5 First rememb'ring it is the ordinance of God, the course of all flesh, and, as Iosuah calleth it, the way of all the world. What man is he (sayth the prophet) that liveth and shall not see death? It is not proper to any one, which is common to all: kings, princes, strong, valiant take part with them in this lot. There is no reason that any should looke to bee privileged in that wherin all without exception must, will they, nill they, submit themselves.

6 Secondarily, that it is a meane to bring vs from a prisō without ease; frō a pilgrimage without rest, we all see evi-

Ies. 23.14

Psa.

47.8.9.

Ecol. 4.2.

dently: and this made the Wise man praise the dead aboue them which are yet aliuie, and prefer the day of death before the day of birth. surely for no other reason, then for that in the one we come into a bale of misery, in the other we depart from it, departing in the faith of him, by whom we looke for a better state to come.

7 Thirdly, this being þ way for the obtaining so high a reward, we may step forth with confidence in his mercy who now calleth vs by death to the participation of the same. Why on Godes blessing should any bee loath that the soule should returne to him that gaue it?

8 When the loving mother sendeth forth her child to nurse, & the nurse hath kept it long enough; if the mother take her owne child home againe, hath this nurse any cause to grudge or complain? how much lesse cause haue we to shew any part of vn-

willing-

nesse, that God shoulde take home this departing Soule, the wozke of his owne handes, the plant of his owne grafting, who first gaue it, and will besyze all others most louingly keape and tender it. There is none knowes the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefoze wee are verie bannaturall to our selues, if wee shoulde give testimonie of discontentment, whcn our soules shoulde be delinered into his handes, who is the best preseruer of all. Where is our desire with Saint Paul, To be distolued, and to be with Christ? Where is our complaining with the Prophet David? That wee ~~were~~ not yet come to appeare in the presence of God. Where is the longing of Saint Austin? to see that head which was crowned, those handes which were

Phil. I. 23

Psa. 42. 2

August.
Meast. 2.

Luc. 22:
42.

pearced for our sinnes? Had we
the loue and faith which these
good men had, we should ra-
ther wish for the howre of our
rest, then shew any vnwil-
lingnesse to depart, when
God is about to call vs hence.

10 Shall naturall inclina-
tion ouer rule the force of chri-
stian hope. Can wee forget the
prayer of Christ in the garden?
Father not my will, but thine be
fulfilled.

11 The Starres by their
proper motion are carried from
the West to the East, and yet
by the motion of obedience to
the first Mouuer, they passe a-
long from the East unto the
West. The Waters by their
naturall course, follow the cen-
ter of the earth, yet padding
unto the higher body, which
is the Moone, are subject to
her motions. The motion of ob-
edience to the wil of God, who
is the first mouer the higher bo-
dy should draw vs, and all our

desires

desires, how contrarie soever
in nature: for hereunto al shold
peeld themselves, and obediently
follow.

12 Those wh^e by Alchemy
will turne worser mettall into
a moze pure, must first dissolve
the woorke: if we will change
our wiles into the will of
God, wee must cleane dissolve
them, that his will onely may
take place.

13 When Christ in the Apoclyps sayth: I come quicklie:
the Saints replie: Euen so Amen,
come Lord Iesus. To shew whatsoeuer doth yplease
Christ, could not displease them,
much lesse his comming,
which is most ioyfull to al that
feare and loue his name.

14 And here we may consider by this meanes of peeling
our selues meekely vnto God; we haue occasion offered
to shew our subiectio[n] to his
divine pleasure, as Abraham
had, when God commaunded

Apoc. 22.

20.

Gen. 22. 4

him

him to offer vp Isaack his sonne, nay Isaack his onely Sonne, and Isaack whome hee loued, and Isaack in whom rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see which was strongest in Abraham, either faith or fatherly affection. But Abraham, who is called the father of the faithfull, and so one that leaues his childezen an example for þ time to come, in this straight resigned his wil to the wil of God, stood not weighing so high a precept in the light scales or ballance of humane reason, but with hope contrary vnto hope, proceeded to the accomplishment thereof.

15 The Apostles of our saiuour, Christ being willed to launch forth, and to passe vnto the other side of the lake, stood not casting timorous doubts; as thus, this Genazereth is a dangerous passage; the euening

draweth on; wee our selues
plaine fishermen, none of the
skilfullerst Pilots: but when
Christ commanded the, without
out more adoe away they goe.
Now Christ bids vs to putte
off from the shore of our earth-
ly estate; what should wee but
obediently set forward? at the
other side is heauen, the haucn
of our hope.

16 Againe, seeing wee must
needes away, Si aliquando cur-
non nunc, If we must away,
why not now? if not nowe,
when? There is a time to bee
borne (sayth the Wiseman) and
there is a time to die: we came
into this world vpon conditi-
on: paid vp our lynes we must
with Codrus that valiant A-
thenian, & that before the field
be wonne. With the Thebane
Captaine, lette vs not care to
change life with death, so the
victorie may be glorioous.

17 And to say the verie
truthe, We haue no great cause

Epami-
nond.

2. Reg. 22.
20.

couet long life in this stonie
hearted wrold: faythfulnesse is
gone, charitie is gone, deuo-
tion is gone, true ioy is gone,
wherin men shoulde reioyce in
nothing more then in seruynge
God: we see some miseries,
and wise men forswore more, the
righteous is taken awaþ, from
the euill to come: as God tolke
Iosias, because he shoulde not see
the calamities of sinfull peo-
ple.

18 For our owne estate in
particular, when decrepitate age
commeth, which we so much
wish for before, & those four-
score yeeres, which is the fur-
thest hope of our strength, are
we not then combersome to o-
thers, & irksome to our selues?
In the meane time, so many
snates and engins are layd by
the pprofessed enemie of man to
entrap mens soules, as we
may with reverence and loue,
wonder at the mercie of God
in our delauerie for the tyme

past,

past, and peaceablelie accept our passage into a place of true securitie , now consequently to ensue.

19 Last of all , a remembrance of the place whether we are going, shold take vs away as the Angels tooke Lot from Sodome. It is vnto a Citie of all continuance, Euen that Citie where our soules shall liue. Let vs send our faith in beleeving, our hope in expecting, (as Iosua sent messengers before) to view that country which God wil give vs These messengers will bring vs word , that eye hath not seene , nor eare heard, nor the heart of man conceited, the high excellencie thereof, which(me thinks) should moue men to giue this world a wil-ling farewell

20 To conclude with Saint Cyprian , let Pagans and Infidels feare death, who never feared GOD in theyr life. But lette

Heb. 31.

14.

Christians

P/2.27.4.

Christians goe as trauailers unto their native home, as chil-
dren unto their loving fater, willingly, joyfully. One thing
(sayth the Prophet) I desired
of the Lord, that i may dwell in
the house of my God all the
dayes of my life.

Men naturally haue a desire
to be at home: the Apostle tels
vs in the second to the Corin-
thians ¶ the first, wee are not at
home while wee are clothed
with these bodies, and therfore
to bee unclothed is best of all;
death doth seperate vs from
these worldy pleasures but
not from heauenly; as it ta-
keth vs from friendes, so doth
it also take vs from secret and
open enimies. It plucketh
vs from the assayzes of the
world, so doeth it from the
griefes and sorrowes of the
saint: it pulleth vs from our
possessions, so doth it bring vs
to þ possession of better things;
and therfore consider wee

not

not so much, whence, and from what, as whether by the grace of God we are going.



The sixteenth Chapter.

How they may be induced to depart meekly, that seeme loath to leauw worldly goodes, wife, chldren, friends, or such like.



While we set our affections vpon earthly thinges onely, we much affect them, and are loath to depart from them: but once taking a taste of heauenly, we begin to grow out of liking with the basenesse of our former desires, and bend all our affections to an earnest expectation of farre better.

2 If we doe respect riches, Christ hath greater riches in

another

Apoc. 19.

3.

another Worlde, then all the empire of Alexander can yeeld,
If honour, hee hath greater honour then all the thrones
of earthly Potentatss can afforde. (For one day in
his house is better then a thousand.) If friedes, heauen
hath the gloriouſ compaie of
Saintes and Angels, who re-
joyce at our entrance into their
common toy: what more ac-
ceptable then good compaie,
and together toyfull company:
The compaie is good, where
the righteous liue together,
joyfull, where is nothing but
a cheereful ſinging of Alleluiah.

3 For worldy poffefſions
here we found them, and here
we leauē them. The time of our
enjoying of them is vncertain,
because we ſee them ebbing and
flowing like the ſea, and we do
not poffeffe them as we ought,
vnlesſe we are readie at times
best beſeeming vnto God to
leauē them.

4 But

4 But the losse of friends can
not be but grievous vnto flesh
& bloud: to leave wife and chil-
dren cannot but go neere the
heart, where affection hath been
rooted. Yea, but if we opē the o-
ther eye, we shal see whether we
are going, even to Christ þ re-
deemed vs, who is nearer thē al.

5 We leane pleasant delights
but receiuē more pleasant by
infinite degress: wee leauē de-
lights which onely seeme to
be but are in substance nothing
lesse. Wherefore to vnburden
our selues of all earthly cares,
wee may obserue this course,
which is to comend wife, chil-
dren, friends, & such like in our
humble prayers, vnto his protec-
tion, who can better prouide
for them thē our selues, who is
a father of the faterlesse, and
taketh into his owne hand the
cause of the widdow and Or-
phanes, whch þ ancient patri-
arkes well considering at their
departures frō þ world, prayed

Psal. 68.5

for the blessing of God to come upon their posterities, and so left them. Knowing that they were but sent before them, who should themselves also ere long be, follow after.

Did we rightly consider the manifold grieuances, which euen our chiefest delightes, wee are so loath to leaue, haue often brought vs, we should swone see our departure from them to be a departure from many cares. The Sun though it be cheerefull and warrie, yet is it sometimes leesse pleasing, by reason of scorching heate: the ayre though it be lightsome, yet is it sometimes glomie and overcast. Our worldly delightes, and whatsoeuer is here pleasing vnto vs, haue had oftentimes much sower sawce. Why then (saith Fulgentius) do we not forsake this want to attain a future plentie?

¶ Of all other we neede not so much respect the forgoing of

Fulg. ad
Theod.

worldly

worldly possessions, which are (saith one) for these causes rather to be despised of vs, then to be left with discontentment. First, for that they are vanities: Secondly, for that they are not onely vanities, but also deceits: Thirdly, because they are spine, pricking thornes: Fourthly, for that they are xrumnes, euен grieves themselves. Be it wee vse them aright, wee are but onely stewards: when the owner himselfe wil haue it so, what shoule wee els but with all contentment of mind forfiske and leaue them?

8 wee came all of vs with lob naked into the world, and with lob naked shall wee returne againe; onely our good deedes and our bad (as they say) beare vs company; bona sequuntur, mala presequuntur.

9 A great Conqueror of the world wold haue his ensigne-bearer carie forth Linicam ve-

*Gen. 32.
10.*

Psal. 148.

item, a sozie cloth or shrowding
sheet, saying: here is all, of all
his conquestes a worthie cap-
taine doth carie with him. Hi-
ther wee come as Iacob came
to Laban; onely by Gods pro-
vidence we are that we are: If
God will giue vs food to eate,
and cloathing to put on, God
shall be our God. These heards
and droues about vs, they are
from the mercie of God. Not
plants growing in our owne
soile, not vapors that did arise
of vs, but of the nature of in-
fluences that from heauen are
come vpon vs: euerie one sueth
to God in forma pauperis, for
things necessarie. We are all
Publicans receiuers, God on-
ly is the giuer of all, Nihil no-
strum nisi tempus, wee cannot
call any thing ours but time:
Dum tempus habemus, while
we haue time saith the Apostle,
these temporall things come fro
the great store house of heauen:
we may not say as the tempter,

omnia mea sunt, but omnia
Dei sunt, all is mine, but all is
of God, who is the best land-
Lord, he requires no more but
that we acknowledge to hold
of him, to receiue that we enjoy
from him. Wherefore the Pro-
phet Dauid saith, Te dante, nos
colligimus, Lord, thou giuing,
we gather: and therefore called
goods, because they are Gods,
his, and not our owne: where-
by we learne with contentment
to leue them, when the giuer
thereof shall of his bountie call
vs away to receive better.

10 But is it possible we shold
forget whither we are going:
where should the members be,
but where the head raigneth?
where should the heart be, but
where our heavenly treasure
is? Christ who is our treasure
is in heauen, whither first our
affections ascend, and then wee
follow after.

11 All these riches remaine
not nor helpe in time of need:

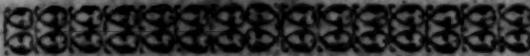
Mar. 6.21

they

Prov. 27.

3+.

they take them wings often & fly from vs, and are but straw and stubble, whereupon we may build no sure foundation: And therefore we neede not so much care to forsake them. On the other side, we leauue the societie of men, and goe to that celestiall societie of Angels aboue in heauen, where also a multitude of our good friendes expect vs. Our seperation each from other here, is onely for a time, our continuance together in the life to come shall be for euer. Let vs consider that when we die, wee depart from the world, and therefore worldly affections should now depart from vs: let vs betake our selues wholly to a better habitation, to a better societie, to better ioyes, desiring with the Apostle to be dissolved and to be with Christ.



The seventeenth Chapter.

How the impatient may be per-
suaded to endure the paines of
sickness, and to die peaceable.



He conflict once begun, the cour-
age of the Cap-
taine then, & ne-
uer but then is ex-
perienced. When God doeth
call his children to any crosse or
calamitie, then beginneth the bat-
tell: then their blessed pati-
ence and meeke contentment is
made manifest, or neuer.

Knowing that all goes by
his ordering, in whom we liue,
move and haue all our being,
and that no phisition can bee
moze carefull for the health of
the bodie, then God is wont
to be for the health of the soule:
how bitter soever the potion

Act. 17.
28.

Eccles 2.
1.2.3.

Exod. 2.3.

Dan. 6.
16.

Luo. 16.
20.

seme, receiving it from him who meanes vs so well, wee shold not but receiuue with patient suffering whatsoever his mercifull hand shall reach vnto vs.

2. My sonne (sayeth the wise man) when thou commest vnto the seruice of God, prepare thy soule vnto ten ptation, and shrinke not away when thou art tried, for whome the Lord loueth, him he chastiseth. Gold and siluer are tryed in the fire, and acceptable men in the furnace of aduersitie.

3 If God will haue Moses to be a gouernor of his people, God will haue Moses to be cast out, & laid in the bulrushes by the riuers brinke. If God will haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons den. If God wil haue Lazarus to bee in Abrahams bosom, blessed Lazarus thy soares & sorowes sone ceased, but thy iopes are euer-lasting.

4 He that had seene Elias persecuted by lezabel, Susanna accused by two false elders: the holy man lob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and bloud would haue thought their state most distressed: but if we stay a little and obserue their patience, wee shall see their deliurance not farre behind.

5 Should we not depart the world with a willing minde? the faith we haue or ought to haue of our chaunging can tell vs: *Nisi granum frumenti cadat in terram, & mortuum fuerit, that same fructum adferer* will not follow: The grayne of corne must bee cast into the earth, before we can haue increase of fruit. Although our dissolution bee vnto nature a painefull trauncill; and therfore it is as Rachel said, Benoni an effect of sorrowe, yet is the

I. Reg.

19.3

Sus. 5.5.

Lob. 2.

Lob. 12.24

Gen. 35.

18.

2. Reg. 2.
I.I.
Gen. 32.2

I. Cor. 10.
13.

same to Grace an offspring of strength, and so counted Filius dexteræ, the sonne of her power.

6 To endure and suffer somewhat, seeing the rewarde of suffering is great, should bee lesse grievous vnto vs, if wee looke for our felicitie here. wee are deceived. Elias must go to heauen in a whirlewind. God will send Iacob an Angell to comfort him in his tourney, after all his trouble with Laban: and God will bring him home with abundance of increase at last.

7 God is faithfull, and will not suffer his to be tempted above that they are able: tarry a little the Lordes pleasure, deliverance will come; peace will come; joy will come.

8 Should it so much grieve any in time of sicknesse? why Christ himselfe went not vp to glorie, but suffered paine. Crux pendentis, cathedra do-

centis; Christ vpon the crosse
as a Doctor in his chayre read
to vs all a lecture of patience.
Hee was counted (saith the
Prophet Esai) vir dolorum, a
man full of grieves: & sciens
infirmitatem, and one that had
experience of our infirmitie.
Whatsoeuer we suffer, he pa-
tiently suffered more for vs,
and hath called vs to his eter-
nall glorie, that after suffering
a little, he wil make vs perfect,
confirme, strengthen, and sta-
blish vs, which will be a hap-
pie refreshing after all.

¶ That I may (saith S.
Austen) after this languishing
life, see Christ in glorie, and be
partaker of so great a good,
what though sicknesse weaken,
labours oppresse, watchinges
consume, cold benumme, heate
enflame: nay though my whole
life be spent in sighes, and sor-
rowes, what is all to the rest
that shall ensue in the life to
come?

Esa. 53 3.

I. Pet. 5,
10.

August.
manu.

10 The Apostle S. Paul counted these momentarie afflictions not woxthie of the glorie that shal be shewed vnto vs: wherefore seeing that after all thse sorowes, we are going to so quiet a hauen, we may with patience endure a time some fetherly correction. Shal we look for a garland, and never set foot to run the race: shall we with lobs wife bee content onely to receive good at the handes of God, and no touch of trouble. The people murmured in the wildernes, and the Prophet sayes they prouoked God.

Dauid tooke it not well whē the Ammonites ill intreated his ambassadores: these afflictions are Gods ambassadores, to repine or grudge against them, is to intreate them euill. What should we but accept all thankfully, and in peaceable manner depart this world, considering we are going to a place of rest, it may make this bitter cuppe

haue a sweete taste, and sturre
vp in vs a longing to be at our
long home, for life is lent vs as
a shipp, to transpozt vs ouer to
the port of rest, from the cradle
to the gracie, we are vpon the
stormie sea, tossing vp & downe

11 It is said of Plato a hea-
then man, who at the point of
death amidst all his paines to
haue giuen the Gods thankes
that he was borne a man, and
not a beast; a Greeke, and not
a Barbarian, and so quietly left
the world.

12 How much more should
the Christian man with all
grateful remembrance of Gods
goodnesse towardes him, of
blessinges receyued, of daun-
gers preuented, now patiently
bequeath his departing soule
into the hands of God, quietely
enduring his transitorie triall.

13 Sorrow may endure
for a night, but ioy cometh
in the morning. Bee pati-
ent saith Haynt Iames: Bes-

hold the husbandman wayteþ
for the preccious fruities of the
earth, vntill he receive the for-
mer and the latter rayne : set-
tle your hearts, for the com-
ming of the Lord draweth
nigh. Take the Prophetes
for an example, if we will re-
ioyce as they now reioyce, we
must liue as they sometimes li-
ued, and suffer as they suffered.
If we are grieued in that we
suffer as good and better then
our selues haue suffered before
vs, Christ our Sauour saith,
If any wil follow me, tollas cruce-
m suam, let him take vp his
crofie, ego meam, ille suam, I
haue taken vp mine, & he must
take vp his.

I4 If we looke into the pro-
ceedinges of God with all his
seruants, we shal see him chaste-
ning them for a time, & leauing
them a little in the triall of their
faith. The louing mother doth
sometimes leau the child, goes
aside, and seeing the infantes
mouing after her, then shee

runneth

runneth, and is woont to make the moze of it. When God seemeth to withdraw a little his help from vs, it is onely to see whether wee will moane after him; which when he perceiueth we doe, wee are the moze beloued of him, and withal our selues the sooner drawen by these meanes to the exercise of obedience, humilitie, and patience vnto the end.

15 When the waters of the flood came vpon the face of the earth, downe went statelyturtres and towres; but as the waters rose, so the Arke rose still higher and higher. In like sorte when the waters of afflictions arise, downe goes the pride of life, the lust of þ eies: in a word, all the vanities of the world. But the Arke of the Houle riseth as these waters rise; and how too: higher and higher, euen neerer and neerer towards heauen.

16 Wherfore to endure the

Iob. 1.47.

paines of sicknesse patiently, is
an example taken from all
Gods childzen, who did pos-
esse their Soules in patience,
and approbation from God
himselfe: or as our Sauour
himselfe sayd of Nathaniel;
Ecce vere Israelita : behold a
true Israelite, as if a boyce
from heauen did testifie of the
patient man: Hic est filius meus
dilectus, this is my beloued
Sonne : and therefore we
may not forget in tyme of neede
so good a vertue as patience
is, for which God hath a
double crowne, the one for our
content here, the other hereaf-
ter of all continuance. Wee
may not therefore forget that
of our Sauour: Posseſſe your
Soules with patience.

The

The eighteenth Chapter.

How they are to be comforted, who
seeme to bee troublid in minde
with a remembrance of their
sinnes, and feare of judgement
to come.



When the seruant
of the man of
God saw þe Citie
Dothan to be co-
pass'd about with
a multitude of enemies, he cries
out to the Prophet saying alas
maister what shal we do? The
Prophet prayes that the eyes
of his seruant might be opened,
which petition granted, then
he sees that they were more
who stood for them, then al the
multitude which compassed the
citie. Now may the luke w^t the
Apostles pray, Lord increase
my fayth. By which fayth he

2 Reg. 6.

15.

shall

shall see that Christ with al his
merits is for him , which is
more, and of more efficacy then
the whole power of darknes,
that can oppose it selfe against
him. The sorrowful sinner con-
sidering the iustice of God, the
seueritie of iudgement, the ma-
lice of the old Serpent , now
all laying siege and baterie vr-
to his departing Soule , the
world forslaking him , his
friendes departing from him,
or at least sometimes weeping
by him, cannot but with com-
plaint say, What shall I doe?
which way shall I turne? Let
vs sprinckle our hearts with the
bloud of the Lambe, and the
destroyer shall not enter , nor
haue power to hurt,

Ro.8.32.

2 Let vs call to minde the
loue of God, in not sparing his
owne Sonue, which the Apostle
tooke as an argument of good
consequence ; if hee gaue vs his
owne Sonne, how much will
he not giue vs all things , and

ther-

therefore mercie in time of
neede. What heart is able to
conceive the diuine prouidence
from the beginning had ouer
man?

3 One bringeth in the
three persons in Trinitie, after
this manner, consulting of his
good, God the Father sayth,
let vs create man, but being
created, will hee not fall away?
God the Sonne aunswereþ,
though hee fall away, I will re-
deeme him : but being redee-
med, will he walke worthie of
his calling? God the holy Ghost
replyeth : I will conserue him, I
will sanctifie him.

4 This blessed obiect of
Christs merits, is alone able
to reuive the fainting sin-
ner, and make him argue his
right against Satan, as
thus, where is thy force thou
rozing Lyon, hath not Christ
weakened it. Wilt thou know
my strength or might, where-
in I overcome? It is the

*Gal. 3.13.**Col. 3.14.**1 Joh. 1.9*

bloud of the Lambe.

5 Thus when like David, we come to fight with Goliah, we cast away Sauls armour, and all trust and confidence in our selues, and onely set forward in the name of the God of Israel. Doth the law indite vs of transgression? we haue a supersedes to stay that conse, and our commission is vnder scale, to appeale vnto the throne of Grace, a lege timoris, ad legem amoris, from the law of feare, to the law of loue, as S. Austin speaketh. Doth it bring forth our debts bill, our answere is, the oblation is cancelled, the booke is crossed, and the whole debt fully discharged. Doe the sins and offences of our youth now dismay vs? If we acknowledge our sinnes, saith S. John, God is faithfull, and iust to forgive vs our sins, and to clese vs from all vnrighteousnesse.

6 I but doe a multitude of sins inuiron vs? & wee see our

selues

selues great sinners? why Christ appeared first after his resurrection to Mary Magdalene, to shew that hee brought comfort to the greatest sinners of all. The house builded vpon the rocke was not moued when the storne came, and the wind blew. Christ is a most sure rock, let vs as wise builders lay the foundation of our faith vpon this rocke, and then all is wel. This is a true saying saith the Apostle, That Christ came into the world to sau sinners, wherof I am the chiefe: as if S Paul put himself in the number, as every one shold, and say, wherof I am one, nay the chiefe.

7 And here we may call to mind that bottomlesse depth of Gods mercy, who will be called rather by the name of a father to intimate vnto vs his loue, & to encourage vs to call vpon him in time of neede, whose goodnessse is diffusse and communicable vnto o-

Mar. 7.
34.

1. Tim. 1.
15.

thers,

thers, whose bountie is delighted in nothing more then in doing good. And is woont rather to giue great and small things. God is not such a one as Adam tooke him to bee, from whome when hee had sinned, hee should flie, or hide himselfe for feare: but God is such a one, to whome Adam, and all that haue sinned, may haue access with hope and loue.

¶ The seruants of Benadab, in the first of the Kings, ¶ the 20. when they sawe and con- sidered wel their distressed case, beganne to aduise their maister Benadab after this maner: We heare that the kings of Israel are mercifull, wherfore let vs cloath our selues in lackcloath, that so we may goe and find fauour in their sight. If this mercifulnes were a thing proper vnto the Kings of Israel, what may wee looke for at the handes of him, who is the God of Israel, before whom they that humble

themselves, shall questionlesse
finde grace Scio quia clemens es
& multæ miserationis, Ionas
saith, I knewe thou wouldest
shew mercie that thou wert ful
of pittie.

9 My sinne is greater, no
Caine, thou errest, God his
mercye is farre greater, couldst
thou aske mercye. Men cannot
be mox sinnefull then God is
mercifull, if with penitent
hearts they will but call vpon
him.

But come we to Chyist Je-
sus, the fountaine of mercie,
there shall we finde God in his
meditation onely, great with-
out quantitie, and good with-
out qualitie (as Saint Austin
speaketh to this effect, the story
of Themistocles is not vnfitly
applied, who having offended
Philip king of Macedone takes
vp his young Sonne Alexan-
der in his armes, and so comes
to aske mercy if not for his own
sake yet for his Sonnes sake

whom

whom he did present unto him
We come to crame pardon for
our sinnes, and beseech God
for mercye who will heare in
time of neede, if not for owne
sake, yet hce will heare vs all
for Iesus sake.

10 Christ in the Gospel was
called of the Pharases, by way
of reproach, friende of Public-
cans and sinners, and so was
he in truth and veritie. Never
was there such a friende to
poore sinners, and such Public-
cans, as he was, who strake
his breast and sayd, God bee
mercifull to me a sinner.

11 The Parable of þ lost
sheape, doth shew this loue in
seeking the lost sinner: the ioye
of the Angels of heaven, over
our repentance may much com-
fort vs, to call for grace.

When the wandering sonne
had comsumed his fathers sub-
stance, but yet returned sorrow-
full to acknowledge himselfe,
the father saith not, whence co-

mett thou, or where is nowe
all thy patrimonie, but bringe
hither the new garment, kill þ
fat calfe, let vs reioyce, my son
was dead, & is aliuē? Here was
a welcome home that might a-
maze this wandering sonne:
though we sometimes lose the
nature of children, yet God
doth never loose the name, nay
the nature of a father, a name of
priviledge to his children. wee
crie Abba father, a name of care
and prouidence, your heauen-
ly father careth for you, a name
of loue. If you giue your childe-
good things, howe much more
shall your father in heauen giue
you, if you aske them of hym.

12 And not only a father, but
our father, and þ which is more
a father in heauen, that howso-
ever we are distressed in earth þ
comfort is wee haue a father in
heauen. which shoulde wound
our harts, and kindle our affec-
tions in all distresses with com-
fort to cal vpon him. It may be

Gal. 4. 6.

Mat. 6. 33

Luc. 11.

13.

Saide also in this case as before it was sayd of the affection of a mother. There is none knowes the loue of a father, but a father, nor any the loue of God, but God himselfe, who is loue.

13 That thou mightest bee blessed O man: first he created thee: that thou mightst be recovered when thou wert lost. hee redeemed thee to bee deliuered, is properly the state of the innocent, but to bee redeemed is there condition for whome a price must be payde, and therfore haue offended. Consider that Christ hath redeemed the which redeeming sheweth a price payed for thy rauosome, which price was his dere blood

14 When Christ wept and shed some fewe teares for Lazarus. the Iewes reasoned and sayd, see how he loued him: but when Christ shedde his owne bloud for vs and that in greate abundance too, O see how he

loued

loued vs ? O loue without example, he was crowned wþth thornes that wee might bee crowned with glorie. If hee bought vs with so great a price, will he refuse his owne peniworth ? If hee sought vs flying from him, shall hee not much more receiuē vs when we come vnto him? Can a mother, sayth the Prophet Esay, forget the child of her wombe, yea though she doe: yet wil not God forget his people. When my father and mother forsooke me (saith Dauid) the Lord toke me vp We haue a good Hamaritan, that when the Priest, & the Leuite left vs wounded, to wit, the Law and figures therof passed by vs, hee bounde vp our wounds, and payd for our curing, that we might be recovered vnto everlasting health. Hath not Christ sayd as vnto Lazarus, when we had layen in the graue, cloathes of sin; Come forth mankind, come forth and

Eze. 59.4

Psal. 27
12.Luc. 10.
34.

Exod, 14.
20.

Psal. 103.
1.

Mat. 11.
28.

live.

Our Joseph is gone before
to prouide for his bretherē, was
there euer such loue? Looke
how wide the East is from the
West, so farre hath hee sette
our sinnes from vs. Nay like
as the pillar of clouds was set
betweene the host of their ene-
mies, and the tents of the peo-
ple of Israel, that no harme
might befall them: so hath hee
set his prouidence betweene vs
and all casualties, that no hurt
should oppresse vs. O prayse
the Lord O my soule, and all
that is within me prayse his ho-
ly name, prayse the Lord O my
soule and forger not all his be-
nefites.

16 Wce shold bee sutoris
vnto Christ, and least our ma-
nifold sinnes shold make vs
bashfull, hee calleth vs vnto
him saying: Venite omnes qui
laboratis & onorati estis, & ego
reficiam vos, Come vnto mee
all that are wearie, and heauie

loven,

Ioden, and I will refresh you.
Came hee to call sinners to re-
pent and w. li he not shew mercy
to the penitent?

17 Did all the poore crea-
tures come vnto the Arke to
saue themselves? Did the An-
gels carrie Lot out of Sodomee
and shall not wee come vnto
him, who calles vs so leving-
ly, and meanes no other but to
bring vs vnto his euerlasting
kingdome?

18 Wherefore let neither the
multitude of our sinnes, the
terroure of the law, nor the feare
of Gods justice, discourage vs
intime of distresse, Christ hath
put them al to flight, as Dauid
did the Philistines, by killing the
killing letter of þ law, no sooner
was our Ionas castte into the
Sea, but the wrath of Gods
justice ceased: no sooner was
the Pascall Lambe slaine, but
the trus Israelite is deliuered.
whoe woulde not easte hys
burthen vpon hym that

2. Cor. 3.6

doth desire to give vs easer: As I liue, sayth the Lord, I would not the death of a sinner. God would haue the sinnes to die, but the sinner to liue, whose creatures haue nourished vs: whose prouidence hath preserued vs: whose mercies hath carried vs all along from our verie cradles vntill this daye, whose watchfull eye hath deliuered vs from so many daun-
gers, both of body and soule:

16 Haue we not such and so many experiments of loue, and should we now doubt thereof: Is the Judge become our ad-
vocate, and shall wee feare to goe forwarde towardes the
throne of grace:

Apoc. 22,
17.

Rem. 8.
34.

20 The Spirite and the Bride say, come, and let him that is a
thirst come, and let whosoeuer will drinke of the water of life
come freely, who shall laye a-
nye thinge to the charge of
Gods chosen? who shall con-
demne. Christ at the right hand

of God maketh request for vs.

The nineteenth Chapter.
Howe the sick in the agonie of
death, may bee prepared to-
wardes his ende.



Our life long haue wee liued
in a departure & farewell fram
the world; since our very
first entrance, wee were euer
drawing towardes our ende,
our pilgrimage almost over.
When wee approach towards
the period of our course, what
else remaineth but a heartie
commending our soules to
God, and a comfortable expec-
tation of a better life to come,
when weaknes of humana na-
ture doth not asconde habilitie
to manifest our soules affecti-

Lxod. 14.
I. 50.

Tho. 2.
aqui. 2.
uest. 83.
Ass. 9.]

Ionar. 2.
2.
Susam. 35

Ps. 6.3.7.
Ps. 108.
8

ons, God shall accept at our hands the sending vpp of our sighes and desires to heauen, in these last extremities incident vnto the state of man we may flie vnto prayer, as vnto a Cittie of refuge whiche prayer, sayth Thos Aquinas interpres desideriū, the interpu-
ter of our desire, and desideriū est actus charitatis. God sayd vnto Moyses, why hast thou cried vnto mee for this people, and yet we finde that Moyses spake never a word to shew that he heard the secre supplication of Moyses heart.

2 Jonas prayed in the bellie of the Whale, when he thought vpon God. Susanna in her distresse, when she lifted vpp her eyes to heauen. I haue not I remembred thee, saith David, vpon my bed, and thought vpon thee when I was waking. And in another place. O Lord my heart is ready, my heart is ready, And if his trust was

that

that God would accept the re= dinesse of his heart: wherefore the minde beating vpon a re= membraunce of Christs passi= on, shall mitigate in part the bodies paines.

3 Now is the time that Ti= mothie, a good soldier, shoulde fight, by S. Paules good example a god fight, Keape the faith, & so finish his course, for after all there is a Crowne of glorie, reserved for Gods children,

4 This is the last Sceane of all the Comedie. When a lit= tle bunt is ouerpast, troubles cease, but ioyes never ceasse. And therfore a good remem= braunce, that wee are going from the darkenesse of this world, to the land of the li= uing, where is no night, no need of the candle, nor light of the Sun for god giueth the light, & they shal raigne for euermore.

6 Holde thy peace Ba= bilon (sayeth Epiphanius) and bee mute, O Sodome, be-

2. Tim. 4.

Epiph.

Epist. 32.

3.

cause(that art)e) I beleue life
everlasting is cleere, and con-
sequentlye, bringeth comfort
to Gods departing Children.

Ioan. II.
25.

6. But let vs hearken to
Christ himselfe, I am the re-
surrection, and the life, (sayth
the Lorde) whosoever belie-
ueth in mee, yea though hee
were dead, yet shall hee liue,
and whosoever liueth, and bee-
lieueth in mee, shall not die for
ever. O joy of ioyes, we laye
vs downe to sleepe, and take
our rest, and God it is that
maketh vs dwell in everlasting
safetie.

7. And here we may not o-
mitte to call to minde, the ma-
nner howe Gods seruantes of
olde haue shal upp the dape of
their mortalitie.

Deu. 33.1
Deu. 34.5

Iosu. 23.
xx.

As fir it t'at of Moyses who
after beholding the land of p*ro*-
mise, verceling his life was
not long, blessed God for al hys
benefites, blesseth the people,
and so dyeth. That of Iosuah

who

who exhorteth Israel to feare God, to stand stedfastly in al his ordinances, and so mildly goeth the way of all the world. That of David, who drawing towardes hys end a little before his death, enioyneth Salomon his sonne to walke in the waies of God, that so he might prosper in whatsaever hee tolde in hand. That of Tobie, who when he lay a dying called his sonne, and his sonnes sonnes, exhorting them by a fatherly authoritie to be mercifull, and iust, that it might goe well with them. That of S. Steuen, who praying for hys persecutors, and calling upon þ name of Iesus, fell a sleepe. That of Jacob, Salutare tuu expectabo Domine, O lord I wil wait for thy saluation when hee departed blessing his posteritie. That of Serapion, a good & faithfull old man (sayeth Eusebius) who after receiuing the holy Eucharist, most meekelye departed

Iosu. 24.

29.

1. Reg. 22

Tob. 13. 8

Act. 7. 60

Gen. 49

18.

Euseb.
Hist. li. 5
cap. 45.

the world. And thus haue the godly tooke their farewell of the world.

3 As for thinges sub-lunarie, they leauē vs, and we them, the Soule onely remai-
neth to bee commended vnto God. Now may wee craie helpe Lord, for besidēs ther we
haue no helpe : it is not the p̄ces of our owne deserts that
can make such a garment as
can couer our sinnes : it is that
scarlet robe that tooke a deepe
purple die, in the passion of the
Sonne of God himselfe that
must now stand vs in steed. If
when thou art going a iour-
ney, thou wouldest be glad to
commit thy temporall goods to
such a friend , by whom thou
mayst be sure they shalbe well
and safely kept, how much
more may the Christian man
comfort himselfe in committing
his Soule to the custodie of
Jesus Christ his saviour, who
will keepe it sure & safe for ever.

¶ Ruben saide of Benjamin,
when Iacob was loath to let
him goe; Deliver him vnto me,
& I will bring him safely home.
Sa of Christ it may bee more
rightly sayde: Commende thy
departing soule vnto him, and
he will bring it vnto her longe
and blessed home.

Gen. 42.
37.



The Twentieth Chapter.

In what manner the sick should
bee directed by those to whom
this weightie busynesse dooth
specially appertaine.



Mongest memme,
those whom God
hath set apart to
helpe distressed
consciences to lose
or pronounce remission in his
mercy, to blesse in his name
to teach his people, and to doe

Num. 6.

23.

the good in times of need, partly by matter of exhortation, and partly also by offering vp in their behalfe devout prayers towards the throne of Grace, so; it is the part of Christians to exhort to doe good one to another, while we continue to gither,) In the visitation of the sick, so high a woork of mercie, they are occasioned, if euer, to enter most seriously into the exercise of both.

2 That care may be thought to be of greatest importance, which is unployed in helping them, how he now least able to helpe themselves, and had never moze need (God knows) of ghostly direction.

3 There is nothing which the sick in these extremities doe moze desire against the naturall terrors of death and manye troubles of conscience, which at this time are woont to assaulte them most,

It is therefore greatly to be wished, that like as the Serpent, that old enemie of mankinde, who the shorther his time is, the fiercer his wrath is, and chiefly intendeth ruine unto the heire, as the last part of mans life, is at this time busse: so those who in louing fed, and in feeding, lione Christ his lambes, should now bee most careful to keep them from this devouring Lyon: and endeavour to present them sound in faith, ioyfull in hope, rooted in charitie, unto the great Bishop, and Shepheard of their soules.

* Notwithstanding, that
t^e good gracie of that spirite
which directeth our highest pro-
ceedings, can better direct a dis-
creet and sober Agent in this
case then all formes of direc-
on whatsoever: yet as in other
duties, so in this, some abur-
tisements may be obserued by
those, who are concurrant also to

Apoc. 12.

12.

Iob. 21. 15

1. Pet. 2,

25.

1. Pet. 5, 8

heare the advise of others.

¶ First therefore, death being that whiche all men suffer, but not alafter one sorte, care ought to be had answerable unto the disposition of the dying: Tediousnesse of discourse may scorne wcarie the weake partie: few words, & those sometimes in priuate, well ordered, are wcont for the most part, to availe most. Impertinent speeches are very unfit, the presence oftentimes of those, who have beene associate in follie, yea sometimes the presence of those who are neare in alliance, remoued, is thought by graue iudgement to bee the fittest opportunity for the giving of soule counsell, bearing a simple and honest intent to do good.

¶ A premeditated exhortation, after information taken of the disposition of the sicke, is very behouefull, this loose and slight hudging vp of diuine matters, and sometimes of

Gods mysteries themselves,
doth often bring in contempt
the high wisedome of holy
Scripture, which, but with al
reverence, watchfulness, and
prayer, none should presume to
search and open. This dispo-
sing then of the sicke vnto a
Christian end, being a worke
of such moment, they may pro-
ceede, to whome this shall ap-
pertaine in this, or the like
manner.

And first.

- 1 Now make a most sincere
and humble confession
of all his sinnes.
- 2 That hee bee content with
all his hart either to live
or die, as it shall seeme
good to God his diuine
pleasure.
- 3 That hee bee resolued to
make a heartie reconcil-
iation with the world,
desiring forgiuenes, and

Care is ta-
ken that
the sicke

3

for

forgiving all offences whatsoever amongst men.

That he take in good part this visitation sent unto him, to prepare him to die ieysurable Gods servant.

That he wholie commend him to God his mercie, in the onely mediation of Christ Jesus his saviour.

Secondarie.

That all of what state or condition soever, must depart this transitorie world.

That Gods children throughout the volume of hly scripture & examples of ancient writers haue willingly yielded themselves at the time of their visitation.

That Christ himself went

Let care
bee had
that the
sick may
bee moun-
ted to cal
to mind

not

not vp into glorie, but
first hee passed through
death.

4 That the death of the ser-
vants of God is pre-
cious in his sight, and
that they rest from their
labours.

Whether he acknowledge
the faith of the holy
Trinitie, with the Ar-
ticles of the Crede, and
in this faith be resolued
to live and die.

These
demands
may be
proposed
to the sick

2 Whether he be sorry for his
sinneres, & aske God for-
giveness, with a penitent
heart in the merites of
Christ Iesus.

To which confession of
faith God sendeth him
this message, go in peace.

3 That Christ came not to
call the righteous, but sin-
ners to repentance. he is
a sinner therfore for him.

That

- 2 That he was the verie
lambe of God that came
to take away the offend-
ces of the world. He hath
many offences, therefore
to take away his.
- 3 That he is a refuge for all
them that be wearie, and
hearie laden. He is wea-
rie, therefore a refuge to
him.
- 4 That he is our righteous-
nesse, and neere to all
that call upon him : He
 calleth, therefore be neere
vnto him.
- 5 That if he liue, he liueth
vnto the Lord, and if hee
die, hee dieth vnto the
Lord: whether he liue or
die, he is the Lords.
- 1 The prophet Dauid, Lord
remember thy seruant in
all his troubles.
- 2 The Publican, God bee
mercifull to me a sinner.
The woman of Canaan

Iesus thou sonne of Dauid, haue pittie on me.

4 Job, I know that my redeemer liveth, and that I shall rise againe, and see God, not with other, but with the selfe same eyes.

5 Saint Stephen : Lord Iesus receiuie my spirit, and to say : I am that wounded man, blessed Samaritan, heale me: I am that wandring childe, that is not worthie to bee called thy son, father, make me thy meanest seruant I am the lost sheep, O seek and saue me: bring mee home Lorde vnto the heauenly fold.

6 To mentio[n] the wordes of Christ vpon the crosse : Lorde into thy handes I commit my spirit.

Let him
also say
Iesus
giue me

- 1 Patience in my trouble.
- 2 Comfort in my afflictions.
- 3 Strength in thy mercies.

4 Iesus
giue me

Deliuerance at thy plea-
sure.

I Not able to pronounce
them himselfe let the ar-
ticles of the Creed be re-
cited in his presence by
some other: I beleue in
God, &c.

2 Distempered, as the best
may be, in burning fea-
uers, and otherwise,
choller shooting vp into
the braine, and the ma-
lignant humour meeting
with the vitall bovers,
which may cause rauing;
let han in fewe wordes
be moued to remember
God, and the assembly
may softly pray by him.
Troubled with strange
visions, as good men
haue beeene, beseech him
in the name of God, to
call to mind the aboun-
dant loue of JESUS
Christ crucified.

If the sick
be

Pensue

If the sick
be

4

Pensue and sorrowfull,
mention the toyes of
heauen, whither he shall
go by Gods grace, and
the troubles of this sin-
full world, which hec
hath often felt, and may
nowe verie thankfully
leauue.

Reade by
the sickle

The history of the passion,
Luke 23, 23, Chapters:
The nine and twentith
Psalme, Vato thee O
Lord.

The 42. Psalme: Like
as the Hart desireth the
water streames, &c.
The 51. Psalme, Misere
mer Deus.

The 143. Psalme: Hearc
my prayer O Lord.

The 14. Chapter of S.
Iohns Gospell.

The 7. Chapter of the A-
pocalyps.

The 15. Chap. of the first
Epistle to the Corinth.

*Iob. 20. 25.**Iob. 22. 6.**Iob. 22. 13.**Iob. 22. 15.**Iob. 22. 17.**Iob. 22. 19.**Iob. 22. 21.**Iob. 22. 23.**Iob. 22. 25.**Iob. 22. 27.**Iob. 22. 29.**Iob. 22. 31.**Iob. 22. 33.**Iob. 22. 35.**Iob. 22. 37.**Iob. 22. 39.**Iob. 22. 41.**Iob. 22. 43.**Iob. 22. 45.**Iob. 22. 47.**Iob. 22. 49.**Eccles. 7.**3 s. 7.**Ia. 5. 16. 3.*

If the sicke bee painefully grieved, or strangely visited.

1. Let not any censure him, as Iobs friends, who thought Iob an hypocrite, because of his affliction.

2. Or as those that told our Saviour of the Galileans, who judged them greater sinners then the rest, because the tower of Siloah fell vpon them.

3. Or as the Barbarians, who deemed S. Paul an euill man, because he biper claue vnto him.

4. Let none be glad when his enemie falleth, least the Lord see it, and it displease him.

Let euerie one remember that of Joseph, Am I not also vnder the hand of God?

That of the Apostle in the twelv^e to the Romanes, Weep with them that weepe.

That of the Wiseman; Bee not slow to visite the sicke.

That of S. Iames; Pray one for another.

*A forme of leaning the sicke to
Gods protectione.*



The lord heare thee
in þ day of trou=ble: the name of
the God of Iacob
defend thee, send
thee help from his Sanguarie;
strengthen thee out of Gian,
graunt þþ thy hearts desire,
and fulfil all thy minde; some
put their trust in horses, and
some in Chariets, but we wil
remember the name of the
Lord. Haue Lord and heare
us O King of heauen, when
we call vpon thee.

Psal. 20.
1.2.

Jesus Christ, the sonne of
the eternall God, put his bles-
sed passion betweene thy sinnes
and iudgement to come. God
the holy ghost to be thy com-
fort to and at thy end, Amen.

The sicke may sometimes be
left in silent meditation, and ap-
ply himselfe thereunto in the
name of the holy Trinitie.

Let him also sometimes commend himselfe to rest, wth these meditation.

A forme of prayer to bee used for
the sick, by them that are pre-
sent.



Ost mercifull Lode
we are at this p[re]se-
nt constrained to
pray for another,
who are not w[or]th
this to pray for our selues, be-
seeking thee in the multitude
of thy mercies, to looke downe
from heauen, and behold thy
seruant here visited with sick-
nesse; enlighten his mind; pre-
serve his sence; continue thy
grace; asswage his paine; and if
it be thy good pleasure, prolong
his dayes, as thou diddest the
dayes of Ezechias; if other wise,
receive him into thy Ark of
mercy. In the meane while,
give him patience in trouble,
comfort in affliction, constan-
cie in temptations, and victoiry

against

against his ghostly enemies.
Let the bloud of thy daere sonne
uash and cleanse all the spots
and fouteresse of his sang. Let
the righteousnes hide and co-
uer his brighteounes. Let
that ioyfull boyce bee heard of
him: Thou shalt be with me in
Paradise. Grant this O Lord
for the honor and glory of thy
holy name, through the same
Jesus Christ, our only Sau-
mour and redeemer, Amen.

A Prayer to bee vsed by the
sicke himselfe.



Lord Iesus who
art the resurrec-
tion and the life,
in whom whoso-
ever believeth,
shall live though
he die. I neither desire the con-
tinuance of this mortallity, or a
more speedie deliuerance, but
only commend my selfe whol-
ly to thy will. Doe with mee

most merciful Salvior, according to the riches of thy goodness, through thes haue I bene holpen euer since I was borne; thou art hee that tooke me out of my mothers womb, and hast preserved mee to this hower, it grieueth mee that I haue so often offended thy goodnesse, and I am grieved that I grieve no more. Lord, as an humble sutor I appeale vnto thy thron of mercie, and there begge at thy hands remission of all my sinnes, in the merits of thy bitter passion. I offer vnto thee a penitent heart for the time past, and promise of amendment; if it shall please thy diuine wisedome to continue on this thy pilgrimage for the time to come, wherein I referre my selfe wholly to thy heavenly will, in hope of a better resurrection, in thy eternall and everlasting Kingdome, through Jesus Christ our Lord.

Another prayer for the sick.



Lunightie and e
uerlasting God,
maker of man-
kund, which dost
correct those whō
thou ouer loue, and chastenest
every one whom thou receivest;
recepue O Lord wee beseech
thee, thy seruant here visited
with sicknesse, distrusting in
his owne merites, and tri-
sting in thy mercies. Looke v-
pon him O Lord, as thou didst
vpon Ezechias; restore vnto
him his former health, if it be
thy will, or otherwise give him
grace to take his sicknesse pa-
tiently, that after this life en-
ded in thy fayth and loue, he
may dwell with thee in life e-
uerlasting; vnto which life
vouchsafe to bring him, and vs
all thy humble servants, for
thy infinite mercies sake, A-
men.

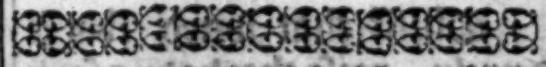
*A prayer against the feare
of death.*

Lord Father of
mercie and God
of all consolati-
on heare mee thy
distressed crea-
ture, the feare of
death is fallen vpon me I sayle
I faint, I feare, Lord bee
thou my helper, seeing that
death is dreadfull vnto natur
shield me vnder the shadow of
thy wirges, Strengthen my
weakenesse by thy powir, my
wauering by thy promises,
which wone to heare & helpe
them that call vpon thee in the
day of trouble, the day of trou-
ble and heauiness is come vp
on me, to thee I call in thes I
trust, though strayle flesh bri-
gin to shynke yet grant most
mercifull Lord that faith in thy
most blessed passion never de-
cay in me, that hope never lan-
guish, but that the comforta-

ble

table expectation of a better life
to come, may revue and rayse
vp my pensiuе soule, when
strength faileth mee, and the
light of mine eyes is gone,
grant Lord that my heart may
call vpon thee, and say, Lord
Jesus receive my Spirite,
which liuest and raignest with
the father and the holy Ghost,
one God wold without end,
Amen.

.NOTA



The one and twentieth
Chapter.

Wherein is layd downe the man-
ner of commanding the sick
into the hands of God at the
bowre of death.



Od the Father,
who hath crea-
ted thee, God
the Sonne who
hath redeemed

D

thce

Sut-ton

thee; God the holy Ghost who hath infused his grace into thee, assist thee in all thy trials, and leade thee the way into everlasting peace.

Answ. Amen.

Christ that dyed for thee, keepe thee from all euill.

Answ. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answ. Amen.

Christ that loued thee so dearely, raise thee body & soule in the resurrection of the iust.

Answ. Amen.

Christ that sitteth at the right hand of God in heauen, bring thee vnto everlasting ioy.

Answ. Amen.

The holy Ghost preserve and keepe thee. The blessed spirit of the Lord bee with thee. The holy Trinitie assist and ayde thee.

Answ. Amen.

God graunt thy place may

be in Abrahams bosome.

Answer. Amen.

God grant thou mayst behold thy blessed Sauior in the state of glorie.

Answer. Amen.

God graunt thy death may be percious in his sight, in whom thou art to rest forzever.

Answer. Amen.

A briefe forme of prayer.



Ost mercifull fa= ther, wee com= mend vnto thee this thy seruant, the worke of thine owne handes : wee commend vnto thee his soule, in the me= rits of Christ Iesus his redex= mer. Accept O Lord, thine owne creature : forgiue we be= sech thee, whatsoeuer hath bin committed by humane frailtie, and command thy Angels to bring him to the land of euer= lasting peace.

Answe. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
Noah in the stoud.

Answ. Amen.

Preserue O Lord, the soule
of thy seruant, as thou didst
Lot from the fire of Sodome.

Answer. Amen.

Preserue O Lord the soule
of thy seruant as thou diddest
Iob in all his aduersitie.

Answ. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
the Israelites from the power
of Pharaoh, and the oppression
of Egypt.

Answe. Amen.

Preserue O Lord the soule
of thy seruant from the malice
of Sathan, as thou didst Da-
uid from all his enemies.

Aaswer. Amen.

Preserue O Lord the soule
of thy Seruant, as thou didst
Daniel from the mouth of the
Lions.

Answe.

Answe. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
the thre children from the fie-
ry flaines.

Answ. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
Elias from the false Prophets
that sought his ouerthow.

Answe. Amen.

Preserue O Lord the soule
of thy seruant, and deliuer him
as thou diddest thy Apostles
Paul and Barnabas out of pri-
son.

Answ. Amen.

From that rusnill darknesse,
Deliuer him O Lord.

From the paines of hell.
Deliuer him O Lord.

From euerlasting maledic-
tion
Deliuer him O Lord.

By thy nativitie,
O Lord deliuier him.

By thy fasting and prayer,
O Lord deliuier him.

By thy hunger and thirst,
O Lord deliuier him.

By thy crosse and passion,
O Lord deliuier him.

By thy descension into hell,
O Lord deliuier him.

By thy resurrection from
the dead the third day.

O Lord deliuier him.

By the ascencion into hea-
uen,

O Lord deliuier him.

By thy setting at the right
hand of the Father in glorie,

O Lord deliuier him.

Amen.

Into thy mercifull hands O
heauemly father, wee commend
the soule of thy seruant nowe
departing : acknowledge wee
beseech thee , a sheepe of thine
owne fold, a lambe of thy own
flocke . Receiue him into the
armes of thy mercie, knowing

the

the thing cannot perish which
is committed to thy charge, O
most mercifull Jesu receue we
beseech thee, his spirit in peace,
Amen.

The blessing of the sicke, when
he is now giuing vp the ghost
Jesus Christ absolve thee
from all thy sinnes.

Answ. Amen.

Jesus Christ remit al f evill
which thou hast committed by
thy hearing, by thy seeing, by
thy touching, by thy tasting,
howsoeuer.

Answer. Amen.

Jesus Christ that dyed for
thee, put out all thy offences.

Answ. Amen.

Jesus Christ that calleth
thee, receive thee into his hea-
uenly kingdome.

Answ. Amen.

The Lord blesse thee, and
keepe thee.

The Lord make his face to
shine vpon thee.

The Lord lift vs his counte-
tenance ouer thee, and give thee
a ioyfull resurrection to life e-
uerlasting. Amen.

Depart O Christian soule,
in the name of God the Father
who created thee & of God the
Sonne, who redemeed thee: of
God the holy Ghost, who san-
ctified thee: one living and im-
mortall God, to whom be glo-
rie for euer and euer, Amen.

A Prayer to bee vsed by the as-
sembly at the time of the Chri-
stian mans departure.

Let vs pray.



Almighty and e-
uerlasting God,
seeing it hath
pleased thee to
take this thy ser-
vant out of the
miseries of a sinfull world,
unto thy heavenly kingdom;
for which(Lord) thy name be
blessed: make vs, wee beseech
thee, that yet remaine, mindful

of our mortalitie, that we may walke before thee in righteousnesse and holynesse al the daies of our life : and when the time of our departure shall come , we may rest in thee, as our hope is, this thy servant doth, that we with him and all other departed in the faith of thy holye name, may rejoyce togither in thy eternall and everlastinge glorie , through Jesus Christ our Lord, Amen.

The two and twentieth
Chapter.

*An exhortation to comfort those
who lament & mourne for the
departure of others.*



Use mourning
for the dead, dec-
cencie amongst
men and Christi-
anitie doth allow
it: examples of holy scriptures
doth approue, as much. What
more seemely then the perfe-
ction

D 5 mance

Sutton. C.

mance of the dutie, whereby we
gine testimonie of naturall af-
fection, in this solemne depar-
ture each from other. God hath
neither made vs stockes nor
stones, nor giuen vs hearts
which shold haue no feeling
when occasions are offered, of
times beseming, require sor-
rowfull affections.

*Concil. A-
rela. 3.
sub Leo. 1.*

*Gen. 23. 2
Sam. 25. 1
Numb. 20
29.
Ind. 16.
24.
Mac. 9.
20. 21.
Ioan 11.
31.*

2 On the contrarie, what
more uncomely, then to vse
mirth in þ house of mourning.
A very Heathenish maner was
it thought to be, by the decree
of an auntient councell, to sport
at these moties to mourning.

3 For examples in holye
scripture, we finde that Abra-
ham mourned for Sarah: all Is-
rael for Samuel: the people in
the wildernes for Aaron, their
high priest: the inhabitants of
Bethulia for Judith, that hono-
rable widdowe: the Machae-
bies for their noble Captaine,
Martha and Marie for Lazarus
their brother: the women of

Jewrie

Jewrie for their tender chil-
dren, those young infants: the
twelve Patriarkes for Jacob
their aged father: David for Io-
nathan his trusste & faithfull
friend. Nay Christ himselfe
saith S. Jerome went not to his
sepulcher without weeping
ers: Neither hath his mour-
ning been a light passion onely.

2 Great was the lamentati-
on that Jacob made at the
supposed death of his sonne
Ioseph, when hee sayde: I will
goe unto the graue to my son
lurrowing. Great was the la-
mentation that David made,
when newes was brought
him of Absolon his ende: O
Absolon, Absolon, my sonne
Absolou, I would to God I
hadde dyed for thee, it was
no doubt a sorrow to his heart.

4 Great was the lamenta-
tion which the widdowes
made for Dorcas, so good a wo-
man full of good workes and

Mat. 2.

18.

Gen. 50.

14.

2 Sam. 1.

17.

Gen. 50.

14.

2 Sam. 1.

17.

Act. 9.39

almes,

1. Thes. 4.
13.

Bern. iii.
Cant.
Ierem. 26.

alnes, when they considered her bountie towardes them. And thus we see the laudable custome and practise in mourning for the dead.

5 When the Apostle forbade the Thessalonians to sorrowe, he did not absolutely forbide all sorrowing, but only after the manner of the Gentiles, Non culpamus affectum, saith, St. Barnard, sed excessum, We blame not the affection it selfe, but the exesse or want of moderation. WEE may not onely use moderate sorrowe in the departure of others, but even in the Godly and well disposed themselves; for as good men often are, and, in regarde of their great misse in the world, where they hadde been many waies helpfull unto others, may be mourned for of many, which is a testimonie of their needs, who haue left but fewe such behinde / their liues were not hurtfull unto others, and

their

their death is not desired of any, but lamented of most.) So is it a signe of some ill dealing among men, when the poore & distressed let the go away without any lamentation at all. It was sayde by the Prophet Ieremie, to Iehoiakin; So long as thy Father did helpe the oppressed, did hee not prosper? And after hee addeth this: as a great punishment to be layde vpon him, Well thou shalt die in grieke of minde, and there shall be none to make lamentation for thee.

The Apostle confesseth in plaine words, that God had mercie on him in sparing Epaphroditus, lest hee should haue had sorrow vpon sorrow: to shewe that hee was not so un-naturall, but himselfe shoule haue had faling in such a case. my sonne saith the Wiseman, poore fooorth thy teares ouer the dead, and neglect not his buriall: whence wee maye

*Ierem. 22.
15.*

Phil. 2,27

*Eccles. 3,8
16.*

gather

*1. Cor. 14.**Aug. de
cur. ge. pro
mortis.**To. 14. 10*

gather, that funerall rites decent interring, of the corps exequies, and seemly mourning, is not unsiting the practise of those amongst whom al things shoule be done in order.

7 The Isralites in burying so honorablye their fathers and Gouvernours, did shewe themselves a people of good and orderly disposition. Surely David did shewe mercy sayth Austin to Saul and Ionathan in burying their bones in that decent manner he did. My sonne (saith Tobie) when I am dead bury mee honestly. The new sepulcher, the cleane linnen cloathes, the sweete ointmentes, the assemble of men of reputation, shewed how our Sauour was respectu-
ly regarded and entombed with some solemnitie: and sure these bodies, which haue bee the Temples of the holy Ghost, and shall bee channged at the daye of doome into a conditi-

on of glorie, should haue that
decencie performed as is agree-
able both to practise, and con-
ueniencie.

It was the desire of the
olde Patriarkes, that their
bones might bee orderlye
layed in the sepulchers of their
fathers, it was the prayse
of heathē conquerers, to permit
the buriall of the dead. Where-
fore not to yelde the dead af-
ter a Cynick manner, come-
lyc burialls, or Christian
mourning, wþch moderati-
on, is most inhumane, is a
concept to say truth, very bar-
barous.

8 Notwithstanding this
Christian sorrowe, yet to
sorrowe as men withoute
hope, is farre distant from
the rule of faith: Whiche
tels vs, that the death of
the Saines is precious in
Gods sight. They are at
peace and that their hope is ful

Zeneph.
L. de Inst.
Cius.

Psal. 116.
13.

of

Eccles. 38
17.

Iob. I. 21.

Cypr. de
morta.
Aug. Cir.

of immortallitie. He that sayd my sonne, Powre foorth thy teares ouer the dead, sayde also comfort thy self And surely for Christians of all others, who beleue the resurrection unto a better life shoulde raise vp themselves by faith, from too moodefull passions. For as in all other things, so in this a moderation shoulde be had.

9 Haue wee lost a good father, friend, husband, wife or children, we may say with Iob, Dominus dedit, Dominus abstulit, The Lord hath givē and the Lord hath taken away neither are they yet cleane taken from vs; but gone a little before the way, wherein we must all followe. We must one day mēte againe by the grace of God, at which meeting (sayth Cyprian) there will be no mean ioy, when friendes come to mēte togither, to rejoyce togither.

Our knowledges nowe but

in part, then shall we know as we are knowne; where Peter shall bee Peter, and Paule shall be Paul; and many long since departed shall (as some of the ancient Fathers say) be knowne of vs, that haue liued long after.

10 But of all other meanes of comfort, that happie hope of the resurrection shold raise vs vp from our most penarie thoughts. *Resurrectio mortuorum fiducia Christianorum,* saith Tertullian, the resurrection of þ dead is the confidence of Christians. Christ our Saviour before his passion, when he saw the disciples sorrowfull for his departure, which was so shorly to ensue, saith vnto them; Let not your hearts bee troubled, I goe vnto the father. So it may be said to those that mourne for the misse of others, let not your mindes bee too much plunged in sorrow: those for whome you thus lament,

Tertul. de
resur.

ment are gone vnto their mercifull redeemer. God saith, I am the God of Abraham, the God of Isack, God is the God of the faithful departed.

Gen. 5.24

2. Keg. 22
20.

Hiero. ad
Heslo.

Gen. 7.1.

Gen. 19.1

Luc. 10.
22.

11 It is saide of Enoch, because his soule pleased God, God tooke him away. It was spoken as a blessing to Iosias, that he should be gathered vnto his fathers before the captiuitie of the peopl: caine. Saint Jerome of sinfull times saith, Ecclix Nepotianus qui haec non videt, Nepotian is a happie man that lynes not to see this wicked world.

12 When God shippes his Noahs, it is signe there is a stoud not farre behind. When God sends Angels to fetch his Lots out of Sodome, it is signe there is punishment for the sinfull Cities shortly to ensue. When God takes Lazarus to Abrahams boosome, there is then no more penury to endure. Wherefore seeing we are all to

passē down the streaume of mortalitie, we may not thinke it so straunge to haue experience thereof in the departure of others. If we complaine of the death of friendes, we complaine in effect, that they were borne mortall.

Death is as the līnes drawn from the Center vnto the Circumference, even on euerie part, or as the upright Magistrate equall to all, which may the rather moue vs to be content.

23. The good meaning borower, the sooner his debt is discharged, the sooner is he at quiet. He that makes but a shōrt voyage, and is the soonest at the hauen of rest, is the sooner also from daunger of shipwracke. We may not forget to conforme our wils to the Will of God, as we dayly pray, Fiat voluntas tua, Thy wil be done.

14. The Wiseman prayed the dead aboue the living. And S.

Luc. 11.3

Iohn

*Apoo. 14.
13.*

Rom. 5 12

*Aug. de
cur. ger.
pro mort.*

*Luc. 11.
42.*

*Mat. 22.
30*

John pronounceth them blessed which die in the Lord, because they now rest from their labours. And therefore their good estate now obtained shalid ther rather moue vs to remember their good.

At our entrance into þ world we brought with vs a subiectiōn unto death. Againe, all sinned, and therefore death goeth ouer all, and returne wee must to the place from whence we came sooner or later: this world being but our banishment for a time; from which these blessed soules now frede, would tell vs (were they to returne into these earthly regions, which without controuersie they doe not) that they with Mary haue chosen the better-part. We here with Martha, are carefull about many things. They haue that one thing which is necessarie, that shall never bee taken from them: They are where is neither wa-

ryng,

ryng, nor giuing into mariage,
for why, their state is as the
Angels of heauen. O speech
of comfort: Christ saith, Father
I wil that they which thou hast
giuen me be euен where I am,
that they may behold my glory

Ioh. 17.24

15 How to accept of, and
take in good part as wee may,
the losse as we count it, or ra-
ther misse for a time of friends
departed. The behauour of
Dauid in this case may be con-
sidered, who when the childe
was sick, fasteth, prayeth, pro-
strateh himself vpon the earth;
but hearing that Gods will
was accomplished in the death
of the child, Dauid rose vp, eatc
bread, receiued comfort, as it
seemed after all his sorrowe be-
ing demandid the cause of this
diuersite of behauour, answe-
red, While the childe was yet
aliue, I fasted and wept, for I
sayd, who can tel whether God
will haue mercy on mee, that
the child may liue, but being

1. Sam. 12

19.

dead, wherefore should I now fast, can I bring him againe any mor? I shall go vnto him, but he shal not returne vnto me. In the like case Saint Barnard being not a little moued for the deareth of one: I turned me (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more sorrowing auaille? Lord thou hast taken thine, none of mine, teares forbade mee to speake further. And so the god father resolved to rest content with the will of God.



The three and twentieth
Chapter.

How those that undertake any
dangerous attempts, either by
sea or land, wherin they are in
perill of death, should specially
before hand make themselves
readie for God.

If those mē, who
live in times and
places of most
safety, should, re-
pecting the un-
certainty of hu-
mane condition, thinke eue-
ry day of their last day, which
by little and little will come
vpon them: then howe much
more ought those, who enter
into place of apparent perill,
to vndertake attempts of
greatest danger, stand vpon
their guard, and bee well pro-
vided for to be ready for God.

But

But here we most seriously consider, that the bndertaking of attemptes, wherein life is indangered, is onely warrantable when the cause is iust, and the authozitie lawfull. The desperat enterprises of those who in private quarrelles go forth with murthering hearts, and in their handes the instruments of death are most vnsufferable in this case to be taken from the world is ver y dangerous, how shall he thinke God will receive his soule that dyed with a mind desirous to shedde that bloud for which Christ shed his bloud, there is in these attemptes, more murthering malice then Christian manhood: Let the publique Magistrate vse the sword: let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

1 Cor. 1.6

2 Heathen men could tel 1000
that in this case there was
no other refuge but to flie unto

the

the assistance of some superior power. Pharaoh himselfe could intreat Moses to pray for him; how much more then shoulde those whose hope reacheth further then the saving or lossing of a life mortall, entring into any attempt wherein they are in hazard, with Iudith, who first worshipped God with all devotion, and then went forth for the deliuerance of Bethulia.

3 Faith & trust in God doth not make men cowards; but rather addeth spirit and comfort in greatest assaults of enemies. By faith (saith the Apostle) Gedeon, Barac, Samson, Saphie, and also David, of weake were made strong, waxed valiant in battell, turned to flight the armes of altants, who came against Gods people, with great force and multitudes. While they were arming themselves with sword and shield, the manner of God his people was to arm them with devotion, as

Jud. 9. 1.

Heb. 11.
32.34.

Num 22.
5.

Iero. ad
Helsod.
Exod. 17.
11.

Rufi. Soc.
Eccl. hist.

fasting and prayer, and a religious commending themselves either in life or death to Gods protection.

4 When Balaac sawe the people of Israel to prosper, more by their praying, then he could by his strongest forces, he would needs haue Balaam to curse them. Moses (saith S. Jerome) fought as well as Iosua against Amalek; for while Moses held vp his hands Israel prevailed; Rufinus, & Socrates write, that Theodosius the Christian Imperour, in a great battell against Eugenius when hee sawe the huge multitude that was comming against him, (and so in the sight of man there was apparent overthrow at hand, hee gets him vp into a place eminent, or in the sight of all the armie, falleth downe prostrate vpon the earth, beseecheth God, if ever hee would looke vpon a sinfull creature, to helpe

him

him at this time of greatest
næde: suddenly there rose a
mighty winde, which blew the
darts of the enemies backe
vpon themselves, in such won-
derfull manner, as Eugenius
with all his hoast was cleane
discomfited, who saw that the
power of Christ fought for his
people, and therefore cryed in
effect as the Egyptians did, O,
God is in the cloude, or God
fighteth for them.

¶ Thus with faith and con-
stancie have the seruantes of
God gone forth against their
enemies with all deuotion, and
a through preparing of them-
selves either for life or death, as
it should best stande with his
good pleasure.

For those therefore that un-
derake any attempt, eyther
by sea or by land, wherein life
more then ordinary, is endange-
red, let them in the name of God,
go forth with soules prepared:
for in so doing, they remember

Exod. 14,
25.

*Eus. Emis.
hom. 1, ad
Mon.*

Hes. 4.16

*Apos. 13.
18.*

themselves to have a further expectation, then either the gatning or losing of a life temporal. Paratos inueniat, saith Eutebius Emisenus, extrema necessitas, quæ sepe opprimit imparatos. Let extreme necessity find them ready, which is wont to oppresse men vraca dic.

In worldly affaires, we oftentimes forget heauenly, and therefore good reason, that in heauenly, we should also go aside from all earthly cogitations; and presenting our selues before God, commend in solemnne manner our soules into his handes; which done, with Hester, wee may say: If we perish, we perish: now the will of God bee fulfilled. So therefore of preparing themselves before any lawfull and honest attempt, it may bee said as S. Iohn saith, *Hic est sapientia, here is wisdom.*

The fourte and twentieth
Chapter.

A briefe direction for such as are suddenly called to depart this world.



Concerning prayer for the deliuerance from sudden death, somewhat hath beeene before mentioned, & their hard censure who are ever hasty in this cause to judge others, in part, answered. Now for him who vpon shourt warning is called to depart, this briefe direction may suffice.

First, let not the suddennesse dismay him, for that vnto a well disposed man, it is no suddennesse at all, how soone soever he depart. Secondly we may remember, that God

hath his pennie for those that
coine at the eleventh hower:
and an acceptance for the ser-
uantes that are found stir-
ring at the second or thirse
watch. Hee hath Paradise
for him that will call in his dy-
ing fittes, Lord remember me
in thy heauenly Kingdome.
With Marie Magdalene, to
giae God at once the sacrifice
of a sorrowsfull spirit shall
with Abell his offering, go
vpward, and be acceptable vnto
God. We must let this little
threed of life twine out, vntill
our clew be all ended. When
the shipppe is couered with
swaues, Then helpe Mayster.
When a good remembrance of
Iesus Christ shall not returne
void.

3 Abraham had but an in-
tention in his mind concerning
Iaac, to offer him, and yet the
Apostle to the Hebrewes saith,
By faith Abraham offered vp
Iaac as if the deede had bee

done when his intention was good to doe it. whereby we see that God doth accept a good meaning heart, which is all we can offer at these times.

4. The mercy of man extends it selfe vnto his neighbour, saith the Wise man, but the mercie of God reacheth to all flesh: and both can, and will faue in a momene: wherefore this suddennesse, may not either giue occasion to others to iudge uncharitably, or vnto the patients themselves, to be discomfited for want of time. Non nocet bonis, saith one, si subito moriantur. It doth not hurt good men how suddenly soever they are called away: so they depart when God calleth them; which tyme all must tari: None may seeke death, nor any way cast themselves into danger: for death should rather come vnto vs, then we go vnto it before our time, either by gracelesse attemptes, or vnauidised

Ansel.

enterpryses, which are wont to shorten the dayes of many rash quarellors. As the pleasures of this world should not cause vs to be altogether addicted to the same: so also the miseries of life, should not cause any how deeply distressed soever, distrustfully to flee away; or desperatly with Saule, to incurre his owne ruine which foule attempts nature her selfe both abhorre: but Christianitie bitterly condemne. Life is precious we may not upon everie light occasion endanger it, in our selues, but with a murthering hande to take it from other is haynous. To bee any way accessarie vnto our owne decay, or much lesse principal, O God forbid, Fie vpon that discontent, or faithlesse cowardinesse, to run away, to flee, to feare where no feare is: God is a sure refuge and wil never fail: God is a present help in trouble. He that brought vs into

the world, should haue the calling vs from the world. At whose calling wee may meskeyn depart, as he cometh vs.

Abide the time wee may not, we ought not for all the afflictions that may betide the sons of men : Voluit iustus Job in sua carne mala perpeti quam illata sibi morte cruciatibus carere. The holy man Job, saþth

Saint Austin, wold rather endure all aduersities in his flesh, then by procuring his owne end, want unseries: and we preferre Job before all the Catoes of Vitica in the world, or all the Lucreciaes that ever lived : for Christians, saþth the saue Father, should tremble to thinke of so foule a fact.

The lawes of nations haue forbid in this case the benefites of decent buriall, to tristie men from this shamefull action of casting away themselves desirately. At the very motions whcreof, the

August.
de cœnit.
des lib 1,
cap. 24.

truz Christian is wont to say,
as Christ sayd vnto the temp-
ter in the wildernes : Vade
Satana, auoyde Sathan. If it
were thought wth Heathen
men, to be the part of true for-
titude , rather for the souldier
to endure any aduersitie , then
to leaue the standing appoynt-
ted by the Generall of the
field : then can it not but bee a
good testimonie of sayth and
trust in God or Christ, rather
to take in good part the grea-
test miseries, that may befall
the sonnes of men, then to lay
violent hands vpon himselfe.
Our departure must be refer-
red to the pleasure of God, be it
soone or later, when the time is
come. In humble submitting
our selues to his appointment,
and a faithfull commending
our soules into his hands, how
soone soever we are called to de-
part, is that direction , whiche
we shoule put in practise, by the
assisting helpe of Gods blessed
grace.

A prayer to be vied of any, who
findes himselfe troubled in
conscience, or disquieted
by euill motions.



Strengthen me

O Lorde, against all mine
enemies, both
hodly & ghost-
ly, that they
never bee able to say, wee haue
preuailed against hym. My spi-
rit is sorrowfull, my heart is
sad and heauie within me, if
thou bee not my comfort, I
shal surely perish in my trouble
for thy name sake. O Lorde,
haue mercie upon me, rise up to
helpe me, that having helpe in
thee, I may withstand my
mortall aduersarie, and say,
depart from me thou wicked
spirite, that bringest euill
thoughts, and this deicition of
mind, gese from me thou decei-
ter of man, thou shalt haue no

part in mee , for my Sauour
Jesus standeth by mee as a
strong Champion , and thou
shalt flee away to thy confu-
sion . I had rather endure all af-
fliction , all punishments and
trouble of the world , then con-
sent to thy malicious motions :
Be still therefore thou wic-
ked spirit , cease thy prouoke-
ments to evill , I shal never as-
sent unto thee , though greater
troubles then these came vpon
me : our Lord is my light and
my health whom shal I dread :
he is the defender of my life , of
whom then shall I bee afraid ?
Though an host of men set
themselves against me , though
infinite calamities overcome
mes , I shall not be disconfor-
ted , for why ? God is my hel-
per and redeemer , in whome I
trust , hee is my portion . To
whom bee prayse and honour
now and for evermore , Amen .

A Prayer for a good departure
out of this world.



Eternall God, and most mercifull Father, seeing that the dayes of man are as the flower of the field that soone fadeth, and his time like a shadow, that vanisheth away : considering wee are all strangers, as were our forefathers, and haue heere no continuing Citie , make vs evermore, Lord , we beseech thee, mindfull of our mortalitie, that like wise virgins, wee may prouide oyle in our lamps to be ready against the bridegrommes comming. and that, carrying thy good pleasure like watchfull seruants. We may be so doing, whensoeuer the ma-

ter shall returne. And when
sicknesse summoneth vs to
be gone, graunt wee beseech
thee, that neither the infirmitie
of the flesh, nor the sharp-
nesse of affliction, nor any o-
ther meanes whatsoeuer, re-
move vs from a true and sted-
fast hope, in the blessed passion
of thy deere Sonne Christ Je-
sus. And when the hower of
our rest is come, graunt O
Lord wee may rest in hope,
that wee may commend our
selues into thy hands, and
die thy servants, to the glorie
of thy name, and comfort of
our soules, through Jesus
Christ our Lord. Amen.



The ffeue and twentieth
Chapter.

A consolatorie admonition for
those who are often ouer-much
grieved at the crosses of this
world.



If the world hate
you, saith Christ
our saviour vnto
his Disciples,
you know it ha-
ted me before it hated you: that
beauinesse might not dismay or
cast them down, without hope
of deliuernace: where he pro-
poseth the one, hee promiseth
the other. Blessed are they that
mourn, for they shall receive
comfort: are not those happy
teares well distilled from the
lumbecke of a sorrowfull hart,
that shall haue the hands of the
sonne of God himselfe to wip
them cleane away.

*John. 15.
18.*

Mat. 5.4.

*Ephes. 5.
Apo. 1.17*

Gen. 6. 6.

2 When al flesh, sayth Moses, had corrupted his wayes, it repented the Lord hee had made man, that is, God was sorry that man creaced to so excellent an end, should himselfe destroy himselfe. Now God sendes a deluge vpon the face of our earthly pleasures, these flouds of teares extinguish the heate of vnlawfull desires, cleanse the corruption of our sinfullnes. when all is ouerpast, there ensueth a calme,

3 The Church well celebrateth soleinne and sanctified feasts, as publike memoialles of Christes blessed birth, his resurrection, his ascencion, and many others, before which feast she appoynteth the euens to be fasted: in this world we fast the euens, we shal keepe holiday when we come to heauen. our Lord and master Christ Jesus, as hee did scidde laugh in the world, so did the world as seldo me laugh vpon him.

Mat. 18. 3

Hæ

hee telles his followers they
must become as little chil-
dren : little children we know
haue no other weapons to a-
venge themselves, but their
teares, and what other haue we
against our crosses of this
wo'r'd, but our sighs and sup-
plications sent vppe to God.
Job sayth, Before Ieate, I
sigh : whose suffering was
such that all which wee doe or
can suffer (sayth S. Jerome)
is in effect nothing. For hee en-
dured not one, but many cros-
ses, and those not light and or-
dinarte, but great & grieuous,
such as to see, might haue pier-
ced his soule, and to heare,
could not but wound his hart:
in his great losses, none left
but fourre messengers, all to
bring hym tydings of sorrow,
and not all together, but one
after another, to increase the
same. The first telles him, that
not only his Oren were taken,
but taken when they were now

Job. 3.24.

Hier. ad
Iulia.
Exod. 3.2

plowing,

plowing, a tyme hee did
most neede them: so now his
fieldest wouid become bar-
ren.

The second, that his shape
were destroyed, and not on-
ly destroyed, but destroyed
with fire from heauen: as
if hee might gather, that not so
much man, as euen God
was angrie with him.

The thirde, that not onely
his Camels were carried a-
way by the Caldees, but with-
all, all his seruants were
slaine.

The last and sorrowfullest
of them that his children were
dead; and to aggrauate the
case, that they sodainly perished
amiddest their mirth. Ha-
than thought here was
trapne able to haue blowne
uppe the strongest fox
of Iobs patience, but Ha-
than was deceyned, Job
is the same man still, for
that did truely serue G D

in times of prosperitie, did also blesse hym in his greatest aduersitie. Evil men can after a manner prayse GOD for prosperitie, but in aduersitie, onely good men with Ioh do worship him, by whose example, how many comforts are offered to distressed mindes : gather out of histories the magnanimitie of Hector, of Alexander, of Cæsar, of Scipio, of Scæuola, put them all together, and for constancie they come not neare this one president layd downe.

Nowe for that good men haue sometime amidst theyr sorowes in the world, wished to bee gone, as Dauid when hee sayde, Lord bring my Soule out of prison. or Saint Paule, when hee desired to bee dissolued and bee with Christ, it was not so much from any

impati-

impatency, as from a longing they had to change a blessed death, with so vncertaine and sorrowfull a life. Our Lord and master Christ Jesus, in telling his Disciples his soule was sorrowfull, in crying unto his father vpon the crosse, shewed what man is woont in times of extremitie to feele and find, not that he euer doubted of the diuine assitant powre, which to thinke is great impietie, but to shew vs in greatest trialles, to resolute vpon Gods pleasure, and say, Father, thy will bee doone. We are in both estates, in either of the extremes, in prosperitie so secure, as if we were ready to say with Nabuchednezzar, is not this great Babell, or that Babell that cannot come to ruine in aduersitie so abict, and dismayed, as if there were not a Helper in heauen of power to raise vs. We should not, wee should not be discomfited at

this

this worldes aduersitie. We may not looke to finde God in the Gardens of Egypt, whome Moses founde in the thornie bushe of manifolde tribulations. To be without crosse, wee may rather wish then hope.

4 The golden world is gone wherin men did toy in nothing more then in sincerity and loue. We see want of pietie towards God, want of faichfulnesse amongst men. Now this yron age of ours yeldeth store of crosses, and vncconscionable wrongs. I turned me (saith the WISEMAN) and considered all the oppressions that are wrought vnder the Sunne, and behold the teares of the oppressed, & none comforteth them, and loe the strength is of the hande that oppresleth them. There are three things which we must leauue to God, iudgement, glorie, and revenge; these to be left onely to God, such is

Exod. 3.2

Eccl. 4. 1.

Ge. 19.36
Lk. 17.
29.

the calamities of our time. Well heauiness may endure for a night, but joy commeth in the morning. Wee may not repine at these trials, if wee desire to solace our selues in the vanities of this world, our desires are unlawfull.

Lot's wife her mind was upon her substance in Sodome, she looked backward, but she never looked forward againe, who is turned into a pillar of salt, a pillar, and so standes for an example of salt, and so to season our vnlawfull desires of this world & worldly things. When with the spider we haue exhausted our very bowels to make a slender web: one puffe of winde caries all away, when we haue endeavoured to the uttermost to mount aloft, suddenly death doth clipe the wings of our soaring endevours, & down we fal. Did we looke backe and consider how many are vnder vs, as wee are ouerreadie to prie

how

how many are aboue vs, wee
should stome see our estate lesse
grouous then the state of ma-
ny, who are as deare to Chrift
as our selues.

6 But ease and pleasure
is acceptable to flesh and bloud,
whiche the world is wont to
promise: Nabuchadnezzar, to
draw the people from Gods
service to forswile Idolatrie, cau-
sed the noyse of instruments
to sounde, that so delighting
themselves they might forget
their obedience to God.

7 But is it possible that a-
ny delightes should draw him
from God, for whome hee
made the whole frame of the
worlde? Should base desires
make men vnsaythfull vnto
him from whome commeth
all his good? Joseph saide
beholde my maister hath com-
mitted all into my hands how
then can I doe this? As if
he could not find in his heart to
commit euill against him, that

Dan. 3.10

Gen. 39.8

had

had dealt so liberally as his master had done.

8 For these worlds vanities we may let them passe, whatsoeuer they promise, their pleasure is not permanent. When Iacob was hasting into his owne countrey, Laban followed him and said why didst thou not tell mee of thy departure, that I might haue let thee go with mirth and melody: when his incaning was to haue kept him still in longer seruitude. But as Iacob did well, seeing Labans countenance once set against him, to make readie to depart into his owne countrey: So when wee shall finde the world to frowne vpon vs, to make speed and prepare our selues to be gone.

Nowithstanding the people in the wildernes did drinke of the bitter waters of Marah, yet in that God appointed his angell to direct them in their way, it was a testimonie hee would

Gen. 31.2

Exod. 15.
23.

bzinc

bring them into a better land. God hath ginen vs his spirit more then an Angell, for our guide, which may beare witnesse to our spirits. Wee were not created for this fraile and momentarie state, but looke for better things to come : in the meane time, no calamities of life should make vs hate life, the course whereof we may not slacke or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happie in the other life, seeing it is here for the most part grieuous.

If it did so much renue the hearts of distressed people, that one (and that in vision onely) should seeme to see Onias who had bene high Priest, a vertuous and a good man, reuerent of behaviour, and of a sober conuersation. Well spoken, and one that had bene exercised in poynts of ver-

1. Mac.
15.12.

*I.S. 1.8.**Joh. 16.
33.*

tue of a child, holding by his hands to heauen, and p^raying for them : then to see Jesus Christ himself at the right hand of God, there to stand for vs; mercifull Lord, how can it not but raise vp our penitue harts: Elkanah sayde vnto Hanna, when she was soze grieved at the hard blage of the world. Quamobrem affligitur cor tuum, nunquid non ego tibi melior quam decem filii? Why is thy heart grieved, am not I better vnto thee then ten sone? This was a speech of comfort to her troubled mind. But vnto the distressed man, whose ioy is in Christ crucified, may it not be sayd, Is not his ioue mercy better vnto vs al, then 10. thousand pleasures of a sinfull life: Who hath sayd to all, feare and loue his name. In the world you shall haue affliction, but be of good comfort, I haue ouercome the world. The Church resembled vnto a garden, hath

two

two sorte of flowers, that is to say, Lillies for times of peace, and Roseg for times of persecution.



The sixe and twentieth Chapter.

An admonition to all, while they haue day & time before them, to make spedde, to apply themselves to this lesson of learning to die.



Seeing that al flesh
is grasse, and the
glorie of man is
but as the glorie
of the field, the
grasse withereth, & this flower
fadeth away.

Esa. 40.6

How behouefull then it is
for all to apply themselves to
this lesson of learning to die:
the Apostle sheweth when hee
exhorteth § considering the sea-
son, it is time to arise fro sleepe;

*Rom. 30.
I s.*

our spring is fading, our lamp
is wasting, and the tide of our
life is drawing by little and
little unto a low ebbe, whatso-
ever we do, our wheele whirles
about apace. In a word, we
die dayly; and wee all know,
wee haue euerie one of vs a
poore soule to saue.

Here may wee consider, that
health is the mart where the
prudent Marchant may lay
for his store: Strength is the
seed-time, wherein the diligent
husbandman may prouide for
a haruest. But it is now a pain
to repent, many cannot endure
it, mercifull Lord, how will
they endure the paines of the
vnrepentant in time to come,
of which the rich man thought
if one from the dead, should
tell the living it would make
them take heede. Wee haue
greater testimonie, then the
testimonie of the dead, which
is the testimonie eten of truth
it selfe.

2 Hethat wil never put on sackcloath, vntill with Ahab he see Gods iustice at hand, to require punishment for his sinnes. He that will never beginne to liue, vntill he be ready to die, may wish one day hee had beeene better aduised, when all the world cannot recall oportunitie past.

3 It is the generall practise of Sathan, to promise carelesse sinners time enough: as racking vsurers are woon to giue day to yong heires from time to time, vntill at last they wind their inheritance from them.

2 We know not how dangerous it is, to deferre all vnto the last cast; As I will not promise, so I dare not presume (sayth Saint Austen) of euening repenters. To make all out of doubt, the best course is to repent betimes.

3 The holy Ghost saith, Dum hodie appellatur, while it is

Heb. 3.15

Luc. 17.
27.

Gen. 19.
23.

Dan. 4.
12.

Luc. 12.
20.

called to day. The world thought it selfe never more secure, then when they were eating and drinking, when they were planting and building, yet sodainely came the floud, and ouerwhelmed al. The morning was faire when Lot went out of Sodome, and yet before night were the Sodomites destroyed. Nabuchednezzer thought himselfe never more sure, then when hee had builded great Babel : and yet while the word was in his mouth, God pulled him downe upon his knees. The rich man thought himselfe never more likely to haue liued, then when he had viewed his barnes ; set downe in his counting house, and told ouer his bagges, but yet before twilight his soule was taken from him.

* We all know what wee haue been, we know not what we shall be or how sodainly we shall be taken away from all.

Where

Wherfore our saviour exhorteth vs to agree with our adversary quickly to walk while we haue light. Wilt thou know who this adversary is? it is thy conscience that will accuse thee doing euill, to þ great iudge of the world. Wilt thou know what this light is, it is the day of grace. And the Prophet Esay calleþ upon þ people of his time, to seeke God while he may bee found. In hac vita, saith Theodore, locus est gratie & misericordie in illa tantum iustitiae, In this life there is place of grace & mercie, but in that other life of justice only; which being so, had we not neede to seeke the Lord early, as Job speaketh?

¶ Our saviour in the Gospel sayth, Adolescens tibi dico surge Yong man, I say vnto thee arise. Bring yong Rams saith the Prophet, vnto þ lord, even the best of our strength. Is there is resurrectio ad vitam gloria, a resurrection vn-

Esa. 55.6.

*Theod. in
Psal. sex.*

Psa. 29.5.

Luc. 7.

14.

Prov. 24.
16.

Luc. 15.
31.

Rom. 13.
11.

Ioan. 11.
39.

to the life of glorie: So is there also resurrectio ad vitam gratiae, a resurrection to the life of grace. The death of the soule went before at the beginning, and then followed the death of the body: In like manner, the resurrection of the soule is first, and then cometh in due time, the resurrection of the body. Sinne is a fall: The righteous falleth, saith the Wiseman: amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sinne is a kinde of death: the Father sayde of his riotous sonne, Filius hic mortuus erat, This my son was dead. Sin is a drowsie or heauie sleepe: considering the season, sayth the Apostle, it is nowe time to arise from sleepe. Newnesse of conuersation is a resurrection; and blessed are those that haue part in this resurrection. Christ when hee rose, he rose earlie. Lazarus that lay

soure dayes, beganne to sa-
nour. If wee lie long in our
sinnen, we shall waxe unsauo-
rie too. But with the women
that came betimes with sweete
odoors vnto the sepulcher, we
should bring our prayers and
supplications, whiche are ac-
ceptable to the most highest

6 Though we doe not yet
heare the shull trumpe, or voice
of the Archangell, summoning
all to iudgement, yet wee shall
heare with these eares at the
day of doome, that dolefull
woorie, but vnto them that take
heed in time, ioyfull. Surgite a
mortuis, & venite ad iudicium;
Arise from the dead, and come
to iudgement. If it made thee
like to tremble to heare of
iudgement, then to heare of
the paines that shall follow
iudgement, it may put care-
lesse men into a fit of a shaking
ague.

Let vs not offer the first of
our vintage to the delights

of sinne, and serue God with
the iees and dreys of our age.
Let vs not yeild the flower of
our life, vnto the fowle affecti-
ons of sinfull nature , and re-
serue for God the very refuse
of our tyme. It is no conquest
to ouercome a weake and fa-
ble enemie, to resist þ pleasures
of the flesh, when nature it self
is decayed. Againe, canst thou
ooke for a conquest, whē thou
art weake, and thine enemie
is strong?

7 We should consider, that
our care is not so much now
what to doe, as what one day
we may wish wee had done.
Wherfore let me passe through
this wold, as the people did by
the land of Edon, who onely re-
quired to goe through it, but
wold make no stay at al. What
should wee set our delights in
this Edon:our passage through
it, is all wee should require.
The chiefeſt matter wee are
to attende, is to serue

Numb. 20
17.

God

God, and prepare for the good
houre of our departure.

We see by experience, that the
longer we defer the curing of
woundes, the harder is their
recouerie at the last. The losse
of time is verie precious, se-
ing wee haue no warrant for
the least continuance thereto.
Make no tarrying therefore
saith the Wise man, to turne
vnto the Lord. Lose not any
longer bonas horas, good
hourest. Quem saepe transit ca-
sus, aliquando inuenit: This
common case of all flesh passeth
so often by vs, that at the last
it takes vs too, aswell as o-
thers: wee may not deferre
a worke of such importance,
but with all expedition proceed
we in the performance of the
same. It is the reply of the
holie Ghost, Audiu te in tem-
pore oportuno, I haue hearde
thee in acceptable time.

6 The Apostle S. Paul saith,
Giue your bodies a lively sacri-

Eccles. 5.7

Rom. 12.
2.

fice

Iob. I. 35.

sice vnto God, your reasonable seruing of him. When we repent onely in our last extremities, wee gine not a lively, but a dead sacrifice, not our reasonable, but our vunreasonable seruing of God. wherfore as Christ said, Walke while you haue light: so may it bee saide vnto euerie one, for the loue of God, Repent while yee haue time.



The seven and twentieth Chapter.

The great follie of men in neglecting this opportunitie of time offered, to learne to die.



Id many in the worlde as much abhoyle the practise and course in the common life of **Saduces & Epicures**, as they

are

are wont to doe, their professi-
on and name: then would God
bee moze sincerely worshipped
then hee is: then woulde the
time allotted vs to prepare our
selues for the kingdome of hea-
uen be better employed then ordi-
narily it is wont.

We wonder at the old world,
who for all Noahs foze warning
of the floud to come, yet repen-
ted not. wee maruell at the
Jewes, who had Christ a-
mongst them, and did not ac-
cept him: but we cleane forgot
our selues our own stupiditie,
having as much warning as
they: We haue Christ amongst
vs. Jacob said; Surely the
Lord was in this place, and I
was not aware of it. We haue
time, and health, and grace, the
light of his truth: Surely
Gods goodness is vpon vs,
and we are not aware of it: we
neglect all, which neglect is dan-
gerous.

2 Despisest thou (saith the

Apostle)

Luc. 17.
26.27.

Luc. 19.
42.

Gen. 28.
16.

2. Pet. 3. 9

Abac. 2. 3.

Pro. 6. 6.

Apostle) the riches of his bountifulnesse and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance. God is not slacke, as some men count slacknesse, but is patient towards vs, & would haue no man to perish, but would haue all men to come to repentence: of whose visitation the prophet Abacuck saith, Though it tarry, wait, for it wil surely come, and not stay.

Wherfore (as Salomon) sendeth the sluggard, so may we send the careless sinner to schoole to the Emper: for shee laboureth in the Sommer, and prouideth for the time to come. I passed (sayth hee) by the fielde of the slothfull man, and found it full of briars and brambles, such is the life of negligent people vntilled, all out of order, they keep reuell rout.

3 They royst and ryot out
time, moving God to sue them
bypon an action of waste: they
regard not though they die as
they liued. They spend their
golden dayes of youth and yro-
speritie, as ill husbands waste
and spend their substance they
know not how, and are in a
manner so carelesse, as if God
were bound to bring them to
heauen whether they woulde
or no. Wee may wonder, and
not without cause, at these
mens follie, such is their neg-
ligence, they will not consider,
such is their ignorance they wil
not know, such is their forget-
fulnessse, they will not remem-
ber either what they are, or
what they shall be, but runne
on headling into all wicked-
nesse, as men in frantickesitte,
and so bring themselves to a-
parant raine. That they need
not feare iudgement to come, if
there be none to flatter them(as
sometimes there are) they will

for a neede flatter themselves: thus they follow for vertue vice, for light darknesse, for truth errore, for wisedome fol- ly: never thinking of their winding sheare, or any man moving to mortification: Mor- te morieris, thou shalt die the death. So they may take their pastime a while, they respect not what hanges ouer their heades, as if the mencioning of a world to come, were but a matter of discourse, to keape men from sleeping, as if God had proposed that inestimable crowne of glorie at so meane a rate, as men might care for doing nothing. These consider not that the way to the harlots house leadeth to hell, which the wileman telleth them; they ne- ver mind their mortall being, but as non proficiente in this lesson of learning to die, they become strangers in their own soules. There is (saith þ Wise man) a time to plant, a time to

plucke

plucke vp, a time to seeke, a time to finde: nay there is to all things an appointed time, but hee mentioneth no time to bee carelesse, as if God hath not appointed men any time to live securely in: a signe hee is desirous to do sinners good, in that hee gives them in mercie space and opportunitie to repent. They thinke all is so sure, as if there were no more care to bee had at all. Can these men assure themselves of two heauens.

Eccles. 3.2

4 No, no; S. Paule who knew better then all the devi-sors in the world, can tell men how to dispose themselves to heauen, willertheuerie one that thinkes he stands, to take heed least he fall, yea to worke out his saluation with feare and trembling. The fall of the Angels, the losse of Adam, the refection of Saul. If we consider what hath become of the tallest Cedars in Libanon; we cannot but with feare think of

Phsl. 2.12

2. Pet. 2.4

Gen. 3. 23

1. Sam. 16

Rom. 11.

20.

Psal. 111.

10.

*Psal. 128.**Ecc. 12.13**Act. 10.*

34.

our swone fratre condition. But what speake we of any one in particular; the Jewes that ancient people of God the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought to ruine, may make all feare sinfull securitie; what not possible to erre? Saint Paul told the Romanes themselves long since, Be not high minded, but feare: Oh feare, it is the beginning of wisdome (saith David) and this wisdome is the beginning of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all saith the Preacher, Fear God and keepe his commandements. Of all nations, he that feareth God is accepted with him, & therefore if with the men of Niniue, wee will not repent vs our sins, the with the olde world wee may feare to bee drowned for our sins. Beatus qui timet, Blessed

is the man that feareth: our sinnes may make a seperation betweene God and vs. The Jewes haue not onely erred, but fallen away frō that God, whose loue and care they so long enjoyed.

5 Make your election sure (saith S. Peter) and give your diligence hereunto: for if you do these thinges, you shall never fail: Thereby shewing, that our perseveriance in the faith, and feare of God, is the dutie after fros iustification in mercie, whiche he expecteth at our hands.

6 Follie therefore is it to flatter our selues in a fruitlesse course of life, and to deferre time vntil it be too late: if God offer grace to day, saith Saint Austen, thou knowest not whether he will offer the same to morrowe, and therefore now vse it, if thou wilt vse it at all.

7 The light wil shine whē we

shall

2.Pet. 1.

Tract. 33
in Ioan.

Psal. 82.
6. 7.*1. Pet. 4. 5**Mat. 25.*
12.

shall not see the closing in of that day, the evening will come, when we shall not see the breaking forth of the morrow light. Lazarus after his want, Diues for all his wealth, sicut homines moriemini, and of the children of the most highest, saith the Prophet, ye shall die like men.

8 Neither is that all, but as Saint Peter saith, *Tanquam rationem reddituri, which shall give account unto him which is ready to judge both quicke and dead,* when the secrets of all hearts shall bee disclosed, when the foolish virgines shall crie, Lord, Lord, open unto us: but it shall bee unanswered, and said unto them, Non noui vos, I know you not. It was not now a time to consult of providing oyle.

9 But as for the wise virgins, which haue provided their lampes with oyle, they shall lift vp their heads, finde

the benefite of taking heed in time, and passe vnts that to full marriage of the lambe.

Now therefore to conclude with Saint Peter, seeing wee looke for such thinges: What manner of persons ought wee to bee, in holy conuerterion and godlinesse? Of carelesse men, if the soules did end in their separation from the bodie, or vanish into the aire, the daunger were not much, there is more, a morte morieris, thou shalt die the death.

But it is Durus sermo, a hard saying, Dicite, learne you: but it will one day be a harder if men take not heede in time: Disce dete, get ye hence, departe you. Dispatch therefore about this busynesse of learning to die, the tide tarrieth no man: our going to such and such a Citie is vpon condition. Si, if God will, if we liue, to set forwarde in time is best: these afterwits are not so good. Saint Iohn

2. Pet. 3.

15.

Apoc. 14.

13.

sayeth

saith, Blessed are the dead, who die in the Lord, not who die irreligiously in their unnes, but those who liued in Christ, and Christ in them, these die in the Lord to live for euer, these are blessed in life & death, these die in the Lord & rest in the Lord, to live for euer.

10 It were to be wished, that men at last would see their folle, and seeing it, endeavour to reforme the same. A vaine thing it is for anie to flatter himselfe with hope of continuance. We go to our beds, Christ knoweth whether euer we shal arise. For all this, one sinne draweth on an other, and wee never thinke that secret unnes shall come to open iudgement. The carelessse guests made light of their calling to come to the marriage of the kinges son did they not find at last, when they were shut out, there was no lesing with so great a king that sent for them? Christ offereth

Mat. 22.

s.

mer-

mercy (which is our last refuge) freely, willingly, vnto all: now is the accepted time; the flower of our age will away apace: we may be preuented wee know not how soone: death & judgement hasteth: Shall wee know these things and neglect opportunity? God forbid.

11 Elisha saied, is this a time to be taking rewardes: amiddest the pangies of death, is this a time to thinke of amendment of life, it is not, it is not.

12 That which was saide by Christ to Ierusalem, is in effect layed vnto every one. Anima Christiana si cognouisses & tu, quæ ad pacem est. O Christian soule if thou didst know the things that doe belong vnto peace, thou wouldest take heed.

O. Peter saith, be sober & watch for your aduersarie the deuill seeketh, &c. as if he shalld haue saide, watch for you haue a watchfull aduersarie, if you respect his continuance, he was in

2. King. 5

Luc. 29.

40.

1. Pet 5 8

paradise

paradise, if his nature, hee is a roaring Lion, if his diligence, he seeketh, if his intent, it is to devoure, Vigilate, ergo, watch therefore.

The eight and twentieth
Chapter.

Wherein is shewed that amongst other reasons this learning to die, may justly moue vs to leade a Christian life in holy conuer-
sation and godlynesse.

Gen. I. 3.
4. 5. 6.



Andrie are the rea-
sons which may
stirre vp and quick-
ken our backward
dispositions to the
dutifull performance of that
religious Worshippe wee all
owe vnto God. To omit the
promises, and those in mercy,
the threatninges, and those in
justice, whiche the volume of

holy

holy scripture doth often mention to this ende. Moyses to moue all the world to acknowledge God, he concluded no other argument but, these and these are the workes of God : wh ch the Apostle also in effect expoundeth saying: That the iuible thinges of him, to wit, his power and Godcade are seene by the creation of the world. Elimah to expresse God his Maiesty saith, Behold the starrs.

Gen. 1. 3.

4. 5.6.

Rom. 1. 20

Job. 22. 12

Psal. 148.
2.3.

2 The Prophet David calleth all the creatures of God as indeede they doe by their wonderfull order and decence of motion. If all creatures serue God, then much more should man, for whome they were all created, and bee onely for the honourable service of the Creatoz himselfe. For should not man blesse God that hath so blessed him?

3 Come we unto man his new birth, there he taketh his

covenant peny to serue his redeemer in holynesse and righ-
teousnesse all the dayes of his life Consider we his iustification
and sanctification : there
we finde him drawen by the
cordes of loue, vnto this sweet
yoake of Christ. It is a Mar-
ian Philosophie ,
omne beneficium exigit offici-
um, euerie benefit doth require
a duty. In nature, wheres the
Sun doth extend the beames
of light, there the solide bodie
hath a reflexe of heate. But
that which doth often moue
vs we may remember (as we
should never forget) the author
of our health, our wealth, our
peace, our prosperity and all,
if these moue not, we are infe-
rior vnto the insensible crea-
tures if we should haue no re-
course of duty.

¶ If the promises of grace &
mercy in Christ Jesus, if the
greatnes of the rewarde layde
bype for them that walke in

the waye of Gods commandementes, and keepe them with their whole heartes, (for is there not a rewarde for the righteous? then might they well say with the Prophet, Siue causa lauimus manus inter innocentes, In baine haue wee washed our handes amongst the innocent. If promises I say, and those in mercy cannot winne vs to a just remembrance of our estate to come, yet at leaste to bethinke our selues of this reckoning daye at hand shoulde some a hat preuaile in this case. He that plated the ear, shall he not heare, or hee that made the eye shall not he see? or he that nurtereth the heathen shall not he punish?

¶ The rich man in his scalding tormentes hath a Discite ex me, O learne of mee take heed in time: for all that swimm in worldly pleasures, bath themselves in sensual delights,

*Psal. 73.
12.*

P. 949.

*Lac. 16,
24.*

the conclusion whereof is sorrow and pain, when they shall say, would to God we had never offendid so gratioues a Lord: Would to God wee had never neglected so favourable a time of grace: Would to God wee had never followed the follies of a sinfull life: the bankeit is pleasant, but the shotte will proue decepe and chargeable after an euill course: and therefore if there be any consolation in Christ Jesus, any conforte of loue, any hope of mercy; if there be any feare or dreade of iudgement to come, praye wee with the man of God: Lorde teach vs to number our dayes, that we may apply our hearts to wisdome.

6 Consider we of a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe.

7 In the meane time, let vs

walke worthy of the vocation
wherunto wee are called in
Christ Jesus, it is a glorie to
the vine whē the branches are
fruitfull, it is a ioye vnto the
father when the sonnes re
spectiue and dutifull, are wee
not branches of the trne vine?
are we not sonnes of that fa
ther which is aboue vs all,
through vs all, and in vs all?
should we not honour him that
hath honoured vs, and make
our light so shine before men,
that in vs his glorie may shine
who hath his seate in heauen:

8 The childre of Iona ab
stained frō wine because their
father so commaunded them:
and should not the children of
God abstaine from sinne be
cause his spirit hath said: Let
not sinne reign in your mortall
bodies.

9 The Apostle sayeth, This
is the wi:l of God, euē your
holines, wee obey this his will
not to merite, but to shew our

John. 15. 2
Eph. 4. 6.

Jerem. 35
14

Rom 6.
12.

2. Thes. 4.
3.

dutie, which also causeth in vs
a filiall feare to offend.

10 And were there nothing
else but this will of God, this
were sufficient to moue vs to
Walke soberlie, nay to applie
our selues to live in all holines
of conuersation, for the reue-
rence we bare to him who hath
called vs vnto the state of
grace, cannot but worke in vs
even that obedience and loue
which becommeth those who
expect in mercie a state of glory:

11 But will temporall be-
nefts moue vs, then as Gods
bountie doth abound, so shoule
our loue and dutie abound al-
so. All thinges keepe their na-
turall course whereunto they
were ordained, and shall man
differ from insensible creatures.
Every effect hath recourse vnto
the cause, the riuers that come
from the sea return them selues
into the sea againe, if you loue
them that loue you saith Christ
our Saviour, it is not so much

Mar. 5.
46.

heathen

heathen men will do it, the very
instinct of nature doth moue all
to returne loue for loue, affectiō
for benefites received, and ther-
fore much moe should wee af-
forde God all loue and dutie,
who giueth all and forgiueth
all.

12 In the triall of the holie
man I. b. Sarhan saith of him,
hast thou not hedged him in
with these droues of camellies,
and heardes of cartell, and these
many children. Job is so blessed,
againe if Job shold not blesse
God, Job were worse then a
stocke or stone.

We see amōgst men the master
requireth seruice & the captain
fights He that said, Date Cæsari
quæ sunt Cæsaris, said also, Da-
te Deo, quæ sunt Dei. Give
unto God that which is Gods,
which is reverence and wor-
ship of his holy name.

13 To all this, A p̄incipial
effect some remembrance of our
end ought to worke in vs, mo-

Job I. 10.

*Esa. 1.17**Job. 10.25**1. Sam. 2*

ning or a bare speculation on-
ly to purity and sincerity of life
which doth not consist in a tal-
kative shew of a mortified pro-
fession, (vntesse wee thinke to
go to heauen only in specula-
tion,) but must be done in truth
and verity. The Prophet Esay
exhorting to the true fruits of
contrition, doth not say Dicte
bene loqui, learne to speake wel
but Discere bene facere, learn to
do well, apply your selues to e-
quiry deliver the oppressed, help
the fatherlesse to his right, let
the widdowes complaint come
before yon : it was our Sau-
ours owne rule: The workes
that I do, testifie of me. In like
maner, the worke that proceede
from vs, do beare witnes of vs,
It is true of faith which was
seen in Anna of Samuel, she did
not only conceiue him, but shee
brought him forth, yea shee nurst
him & consecrated him to Gods
service, so must we do by faith.
14 We must not haue the voice

of iacob, & the handes of Esau.
We must not doe as boate-men
are wont, who row one way,
but looke another: talke this
way, but liue the contrarie, nor
as many who are curios in
other mens liues, but carelesse
in their owne, nor as foolish
Marchants, who make a lit-
tle shew outward, but haue
bare stroe-houses beneath: but
our religious actions are they
that must shortly stand by vs:
the pennie is readie for the end
of the day, whiche is drawing
on apace. the sunne is long
since hast the Meridian line, &
we know death will not be an-
swered with a Habe nos excu-
satos, we had need bestirre our
selues, the time is not long, and
we may remember whither we
are going.

Is foolish virgyness thinke
their oyle will never be spent.
Christ sayes, the children of
this world are wiser in their
generation. Are we so carefull

Mar. 20. 8

Luc. 14.
19.

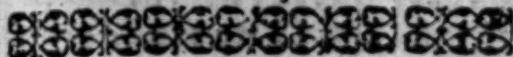
Luc. 16. 8

Rom. 13.
12.

Eccles. 12
13.

for þ time to come, as commo-
ly we are for the time present :
I wold to God we were, con-
sidering the season, it is now
time to arise from sleep, the day
is passed the night is come neare.

Last of all, our continuance
in this world being only a pas-
sage vnto that to come, should
move vs to meditate of the end
wherfore God sent vs hither.
And the condition wee expect,
when wee are departed hence,
which departure should dayly
put vs in mind to eschew euill
and doe good, to feare God and
keepe his commandementes,
which is the conclusion of all.
Hoc est enim omnis homo, for
this is every man, yea without
this he is no man wherefore,
that which is the sterne vnto
the ship, the eye vnto the bodie,
the Compasse to the Pilot, the
same is vnto a wise Christian
man, the consideration of his
end.



The nine and twentieth Chapter.

Wherein is shewed in the last place, that a consideration of Christ his second coming to judgement, ought to move everyone to live religiously, and also to apply himselfe to this lesson of learning to die.



The manifold reasons before alledged, may induce the carefull Christian to live religiously, and to learne to die, the inevitable necessarie of death is in it selfe sufficient. For what Esculapius, or Phisition how skilfull soever, can make mortalitie immortall. The radiall moisture by little and little, will flash so long with the wasting Lampe, vntill at last

Escula-
pius.

*Act. 5.3.**Psal. 78.
30.**1. Cor. 10.
11.*

the light goeth out, the lampe
is spent, and so an end. God
himselfe doth teach vs a con-
sideration of our mortall estate,
both by testimonies of his sa-
cred worde, as also by many
spectacles before our eges: so
that wee doe not onely heare
with our eares, but also behold
often with our eies, both what
we are, and what we shall bee.
Many are the euentes which
wee may reade to haue befallen
others: the sudden end of Ana-
nias and Saphira; of Anastasius
whom the Church stories doe
mention, to haue beene broken
suddenly with lightning from
heauen, may moue the most
ratchlesse to remember them-
selves.

2 The Prophet David men-
tioning the sudden destruction
of those which murmured a-
gainst God in the wildernesse,
saith, While the meate was yet
in their mouthes, the wrath of
God came vpon thē. Of which

very

very instance the Apostle saith,
These things came vpon them
for our example, and are writ-
ten to admonish vs vpō whom
the ends of the w̄ld are come.

3 If all this be not suffici-
ent, yet a consideratio of Christ
his second comming to iudge-
ment, should at last moue eue-
rie man vnto a most serious re-
membrance of the time to come.
That which the holy Ghost
doth set downe so often, and is
in scripture most forceable ex-
pressed, & that too, in many pla-
ces so evidently laid before vs,
the holy Ghost doeth thereby
shew, how diligently the same
should be considered of, & by vs.
Now what more forceably ex-
pressed in the sacred volume,
then is the second comming of
Christ vnto iudgement, which
is called a great day; and such a
day as never was from the
beginning of the world: when
the Sun shalbe darkened, the
Moone shall not giue her light:

Joel. 2. 31.

Joel. 3. 15.

Dan 7. 13

Mar. 13.

24.

Lu. 21, 25

Mat. 24.

29.

Esa. 13.

10.

*Eze. 32.7**Io. 5. 22.**Apoc. 20.*

13.

Mat. 16

27.

2. Cor. 5.

10.

Roms. 14.

10.

*Chrysost.**hom. 77.**in Mat.*

when the Stars shal fall from heauen: when the voyce of the trumpet shall sound: when all the kindreds of the earth shall mourne: when they shall see the sonne of man come in the cloudes of heauen with power and great glorie; when the sepulchers shall open: when the sea and the earth shall give vp their dead: when all the world, Kings, Princes, and Potentates of the earth shall appeare before the tribunall seate of Christ. Blessed Lord, what a time shall this be.

4 I know not (saith Saint Chrysostome) what others doe thinke of it: for my selfe, it makes mee often tremble to consider it. Do we not behold from yeare to yeare the Sunne to yeld lesse heat, whereby the fruits of y earth do lesse kindly ripen. O that we had hearts to meditate of this great comming of Christ to iudgement: then would we scorne to a sin-

full life past be auenged vpon
our eyes, and wish with Icre-
mic, that our heades were a
fountain of water: then would
we say with Demosthenes, yea
every one would swone answer,
the first prouocation to entit
ιν ἀνομίας μηπάστραχεων,
I will not buy repentance so
deare.

5 To flatter our selues
with hope of deferring of this
time is all in vaine. Talem ic
inueniet dies Domini, qualem
re reliquit extremus vitæ dies,
Looke how the last day of thy
life doeth leauue thee, so shall the
day of iudgement find thee take
heed ye vnwise among the peo-
ple, Oh when wil you vnder-
stand saith the Prophet.

6 Who would not but ac-
cept of the fatherly foreshow-
ning of Chist our Saviour,
by those many precedent
tokens, as foreshunners of
his coming? These are

Ierem. 9,
s. 2.

Psal. 34.8

Mar. 13.

20

Apoc. 22.

12.

Mat. 24.

12.

Luc. 17.

27.

2. Sam 3

27.

2. Tim. 3.

1. 2.

both sayinges , and signes : The sayings amongst other, That for his elect sake , the dayes shall be shortened. And behold, I come quickly. For signes, the waxing cold of charicie, the rising of Nation against Nation, the abounding of iniquitie, without further application, these may be left unto our silent thoughtes. Was there euer lesse loue ? Is not that little loue amangest men colde loue ? Where is that Jonathan that loues David as his owne soule ? Where is that uprightness of conscience, when men rather for shame of the world, then otherwise abstaine from extreame impietie. How many with Ioab embrace friendlie, but carrie a malicious heart to Amaasia

7 The Apostle saith, That the latter dayes shall bee perillous dayes, for men shall be louers of their owne selues,

couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholy.

8 The Philosophers can tell vs, Nullum violentum est perpetuum : That no motion violent is woon to be permanent. The Rainebow as it hath a waterie colour, which may shew vs what hath bene past : so hath it also a ficerie , to signifie what is to come. When sunne was multiplied vpon the earth, God sent a floud to wash the earth: now sunne is grown so huge , washing will not serue , and therefore fire shall consume. Hathans fierce rage, may argue the shorthenes of his time: the coldnesse and barrennes of the earth and trees shew the qualities of aged bodyes, or in effect tell vs , there will come a time , when wee shall not haue any longer the use of them.

9 The decay of ancient families and houses, the defect

1. Sam. 6.
19.

of strength and stature, doe make vs daptly see, this world is swearing away. That which is the flash of lightning, before the hideous clappe of thunder; that which is the mu-
stering of an host of men, be-
fore a sadde battele, the same
are these signes before Christ
his second commynge to iudg-
ement.

11. To be carious wch the Bethshemites, in pryng into God his Arke, hath bee ne the follie of some men to bee calcu-
lating and skanning the daies
and yeres of that time, whiche
is unknowne vnto the Angels
of heauen, is needlesse. For
seasons or times, Non est no-
strum scire, It is not for vs to
know, for our appearance at
that time before Christ to
givē our account: Omnia est
scire: It is for all to know.

12. That the secrets of all
hearts shall be reuealed; that a
generall audite shall bee kept,

Christ

Christ himselfe sheweth in the Parable, where the kingdome of haauen is likened vnto a certaine King, that will take account of his seruants. God will require a reckoning at our handes of the time he hath lent vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs. Whē fauour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faul-
tie Christ shall gine testimony, the Angels shall gine testimo-
nie, Gods benefits shall gine testimonie, their owne con-
science shall gine testimo-
nie.

When the rich mans steward in the sixteenth of Saint Lukes Gospel, saw how the world was likely to goe with him, to wit, that he must gine an ac-
count, it was time for him to call his wits together, and so is it for vs all, if we haue any care of the account whitch will

Mat. 18.

23.

Luc. 16.3

be

Gen. 3. 9.

Gen. 4. 9.

1. Cor. 6:

19.

1. Pet. 2,

25.

Apoc. 22.

12.

Mat. 12,

36.

Wif. 1. 9.

be required at our handes.

13 An account for our selues, Adam vbi es: Adam whereart thou: How hast thou walked in the commaundements I gaue thee? An account for our bretheren, Cain vbi est frater tuus Abel? Caine where is thy brother Abel: how hast thou vsed him? An account for our bodies: haue they bene kept as the temples of the holy Ghost? An account for our Soules: whether bee they fitte to appeare in the sight of the great iudgement? An account for our workes. An account for our words: An account for our very thoughts: it is most true God is mercifull, but we cannot tell whether our sinnes wil make a separation between God and vs, if we be not carefull in time: a consideration hereof, may be the compasse to guide our shipp, the squier to frame our building, the lantern to shew our steppes, the guide

to direct our iourney.

14 Great are the agonies of death, when the sick shall see the world, his friendes and all earthly things forsaking hym, and himselfe going alone to answere for himselfe. But farre greater is the horrore of the day of iudgement.

15 Soz consider wee the manner thereof; Behold the day of the Lord commeth (saith the Prophet Malachie) as a flaming fire, and the Prophet Iohannes saith, Dies magnus, teribilis, a great day, a terrible day.

16 When an earthly King goes in person to battaille, the whole realme is moued, the noyse of armor and armed men is heard, the trumpets sound, the hearts of all on euerie side are moued. Much moze shal this be, when the King of heaven and earth shall call together the whole host of heaven to this battaille. Blessed Lord, how shall the inhabitants of

Mal 5,
Ioel. I.12.

Zach. 14.

the earth shake and tremble
hereat.

17 Erit dies vna (sayth the
Prophet Zacharie) quæ nota-
est Domino, There shall bee a
day whiche is knowne vnto
the Lord, dies Domini, the day
of the Lord, so properly callid.

First, because knywne on-
ly vnto the Lord.

Secondly, because in that
day the Lord onely shall shew
his power openly.

Thirdly, because the dayes
were giuen vnto the sonnes of
men to prepare for a time to
come, but this is the day wher-
in God wil require an account
for all.

18 If the powers of heauie
themselves shall be moued,
what shall flesh and bloud, the
sons of men do? if there bee
such fear at the things present,
what wil there bee at the sen-
tence to come?

What sighes, what sor-
rowes, what moanes, what

mour-

mournings wil there be heard
in this day of mourning: how
shall the euill bee confounded
with the countenance of
Christ, whom they haue neg-
lected, and cry unto the moun-
taines to hide them from his
presence?

19 And heere wee may
consider with what power the
Sonne of G D shall come
to judge the world, hee came
once in hamilitie, hee shal now
come in glory, hee came once
in pouertie, he shall now come
with maiestie; Videbat reg-
nante quem viderunt mori-
catem, they who once saw
him dying, shall now see him
raising.

20 Consider how the sheepe
shall bee seperated from the
Goates, the Wheate from the
Tares, the wise from the foo-
lish Virgins: some received
in, other secluded, and for euer
but out.

21 Consider how the se-

crets of all hearts at this day
shall be opened, in that infinite
assembly of men and Angels.
When all sinnes with all their
circumstances, the time, the
place, the manner, shall be layd
forth and published.

22 Consider that if the
countenance of an earthly
Judge be feareful to the guilty
prisoner, how much more
shall the beholding of the eter-
nall Judge amaze these, who
find a thousand witnessess in
themselves, to give in evideunce
against them.

O that we would watch and
pray, that wee may bee counted
worthie to escape all these
things that shall come to passe,
and that wee may stand before
the Sonne of man: go vpon his
right hand, and heare that ioysfull
voynce: Come yee blessed of
my father, receiuie the King-
dome prepared for you from
the fouudations of the world.

23 And here we may con-

Luc.21.

36.

Mat.25.

34.

Sider

sider the ioy of this most ioyfull day, to all faithfull belieuers in Christ Jesus, who shal be quit by Proclamation. Who shall lay any thing to the charge of Gods chosen? how shall their hearts exult? saying, Lord, we were not worthie to be seruants, and thou makest vs Honnes, nay heires or coherres with thee, of euerlasting glorie. O sweete boice of the sonne of God. Possidete, not receiveue, but receiveue to posse the Kingdome prepared for you, vnto which Kingdome Jesus Christ bring vs all, for his innumere mercies sake, Amen.



23475



Oh that men
ould consider

Thinges
past,

1. The good omitted, in
- { 1. Not prouiding for a time to come,
 - 2. Neglecting the day of grace,
 - 3. Desistinge from doing good.
2. The euill committed, against
- { 1. God, by disobedience,
 - 2. Their neighbour, by hurt done.
 - 3. Themselues, by consenting to sinne
3. The time lost; which is
- { 1. Precious,
 - 2. A benefite from God,
 - 3. Irrecouerable.

Thinges
present,

1. The shortnesse of life, which
- { 1. Flyeth as a shadow,
 - 2. Fadeth as a flower,
 - 3. Is onely certaine in vncertaintie.
2. The worlds vanitie, whereby the
- { 1. Couetous are deceiued,
 - 2. The carnall lead,
 - 3. The proud caught.
3. The space given to re-pent, wherein
- { 1. Our estate should be remembred
 - 2. Our passage considered,
 - 3. Our good forseene.

Thinges
to come,

1. The giuing vp of our
accompt,

2. The day of death,
which is

- The day of iudgement,
which is

When we must
answere for
our

- { 1. Thoughts,
- 2. Wordes,
- 3. Workes.

- { 1. At hand,
- 2. Sure,
- 3. Vnsure.

- { 1. The last doome,
- 2. To the euill fearefull,
- 3. To the good ioyfull.

20470

zimbo do T.



A short Dialogue betweene
Faith and the *Naturall man*:
concerning mans estate in the
world, and his departure from
the world.

Faith.

Sthy beleefe
rightly groun-
ded? Natu. I pro-
fesse the name of
Chryst. Faith. Ne-
ner tell mee of profession Dost
thou thinke of no other estate
but a bare continuance in this
world onely? Natur. Yes, I
thinke of another woylde to
come, and also of my departure
from the life present. Faith. I
would to God then diddest in

heart, in truthe and veritie; for
I feare thou doest deceiue thy
self. Nat. As how I pray you?
Faith. Because this is but a su-
perficiall conceit. Natur. How
know you that? Faith. Mar-
rie thy life is ledde in such secu-
ritie, as if thou mindedst no-
thing lesse, then þ time to come.
Natur. But may I not take
part in the pleasures of this
world and vse them when they
are offered? Faith. Thou maist,
for honest recreation: but vse
the world, as if thou vsedst it
not. Nat. I am of great birth
and parentage. Faith. True
honour is not of others, but of
our selues. Nat. But my house
is auncient. Faith. Then began
it by vertue, & by vertue shoul-
dest thou continue it. Nat. But
my progenitors haue flour-
ished. Faith. True, but are they
not gone the way of al þ world?
and thou also must follow. Nat.
But I am in the flower of
youth. Faith. Yet remember

thy

thy end, youth is but a flower
that may soone fade Nat. But
there is nothing more distant
from the end, then þ beginning.
Faith In the state of man it is
not so, wherein often we begin
and end together. Nat. But I
haue strength. Faith. Boast
not of strenght some little touch
of sicknesse will make thee soone
stoupe. Nat. But I am health-
full Faith. Health is a blessing,
and thereforeze vse it well. Nat.
But I liue in great aboun-
dance. Faith. Then liuest
thou in great care. Nat. But
I liue amidst many delights.
Faith. Then liuest thou amidst
many temptations, and there-
foreze take heede of them. Natur.
But I am in high place. Faith.
Then thou art in a slipperie
place. Natur. But I haue the
gouvernment of many. Faith.
The art thou also seruant vn-
to many. Natur. But I haue
riendes. Faith. Trust not in
princes, trust not in any child of

man, trust in God. Nat. But I haue riches. Faith. If riches increase, set not thy heart vpon them. Natur. But I haue honours. Fai. Then hast thou enuie also. Nat. But I am gloriouse in the world. Fai. Desire to be hid vnto the world, and knowne vnto God. Nat. But mes thinks I am wel. Fa. How can that be, living as thou liuest, in a bale of teares? Natur. But I hope for peace of mind. Fai. Then must thou bee a conqueror of thine awn affections, Na. But I haue much laid by for many yeres. Faith. So sayd hee, whose soule was so dainly taken from him. Nat. Is our state then in this world so vncertaine. Faith. It is. Nat. Then will I hope for the life to come. Fairh. In so doing thou doest wel Nat. But what shall I doe in the meane space? Fai. Loue God with al thy hart, with all thy soule, with all thy strength: and thy neigbor as

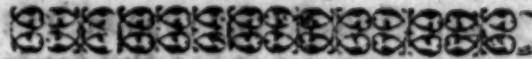
thy

thy selfe. Natur. For all this I
cannot but affect the world. Fa.
Is it not wonderfull thou
shouldst affect the world, wher-
of thou hast experience enough
how troublesome, how trans-
torie it is. Nat. But it hath
some pleasures, and those plea-
sures make me loue it. Fai The
worlds pleasures are fleeting
pleasures, and intermixed with
a thousande feares; but
wouldest thou rayse vp thy
selfe to the desire of true plea-
sures, which God hath layed
vp soz all that loue him, thou
wouldest soone bee out of loue
with these. Natur. Would to
God I could once then set
my delighte vppon future
toyes. Faith Thy desire is
good, but shall I tell thee,
thou canst no more com-
prehende them whilist thou
livest in the loue of this
worlde, then can a pri-
soner shutte vppe in a close and
darke dungeon, know what

is done in the Princes Court,
or a banished man in a forren
land, know what is done in
his owne countrey. Natur. I
cannot but confess the world
hath much bitternesse, and yet
for all that, I am loath to leaue
it. Faith. Why so shoudest thou
desire rather to live in continu-
all sorrow, then to be freed of
all griefe whatsoeuer at once
Natur. Death methinks is evill.
Faith. No euill is glorioous, but
death is glorioous, and therefore
no euill. Natur. I cannot but
wish to live long in the world.
Faith. Doth hee not seeme
foolish, that wisheth hee had
lived a thousand yeares a-
goe, and is it not a great fol-
lie to desire to live a hundred
yeares hence? Natur. But these
companions, my Body and
Soule, are loth to depart each
from other. Faith. They are in-
deede seperated for a time,
but bee of good comfort, for
there will come a daye,

when

when they shall meete together, reioyce together. Nat. This doth much comfort me, I will now learne by the grace of God to dispose my selfe for my departure frō this world Faith. A heathen man coulde say, Misserum est nescire mori, a miserable thing is it, not to know this, that depart wee must from this present world. Nat. I shall from henceforth lesse esteeme of the world then I haue done. Faith. God continue thee in this good minde vnto the end.



A Dialogue betwixt *Discontent*
and *Hope*.

Discontent.



I am moze misse-
rable then anie.
Hope. Others
are miserable too,

0413
Wee all liue in a wrold of miserie. Discontent. But I moze miserable then anie, Hope. Leau to complaine, deliuernce is of God, who will not faile them that call vpon him. Discont. I am in bondage, Hope. Remember there will come a tyme of frēdomie, Disc. But I am pooze and helptles. H. so was Lazarus who doth reioyce in Abrabams bosome, Discont. But I am affiected in body, Ho. So was Job, whom God loued, Discon. But I am reproached in the wrold and I feare infamie, H. feare God, If the reproach be true, craue mercy for thy fault at his handes: If false, let thy own conscience conforste thee. Disc. But I haue lost the tyme, Hope. Indeed a great losse, but it is never too late, so that at last thou do well: Disc. But I am destitute of frends. Hope. God is thy friend, if thy recke be vpon him. Disc. But I

am weare of this toylesome
world, Hop. Heauen is the ha-
uen of rest, Disc. but I woulde
be gone from it, I care not
how. Hop. Ifie Discontent, suf-
fer rather a world of tormentes,
then to be so faithles. Disc. But
I haue no other remedy. Hope
Call for grace, cast off this ab-
iect feare with baine thoughts,
away with them: hearken not
to the shamefull intisements of
Sathan, Disc. But I am full
of troublies, Hope. So was he
in the world, that is in glorie,
Disc. But death is very grie-
uous. Ho. It is not so, but an
end of grieve. In sorrow thou
shalt eat thy bread, vntil thou
turn to earth, as if then sorrow
should end, D. But I am sor-
rowful, H. sorrow may endure
for a night, but joy commeth in
the morning, Disc. But I
eate the breade of carefulnes,
Hon. So haue all the seruants
of God done. Disc. But I
haue often called. and see no-

deliurance,

deliuernace, Hop. God wil send
deliuernace assy thy selfe at
the last. Dis. But I haue not
the possessions þ others haue.
Hop. A competent measure of
wealth to retaine honest reputa-
tion in the world, is suffici-
ent. Dis. But I ware in age.
Hop. Then doth the time of
thy deliuernace draw on, Dis.
But I am olde and crooked.
Hop. Then make an end with
the world. Discon. But I am
pained with sicknes. Hop. The
health of the soule is most to be
desired. Discon. But I feare
death. Hop Thou needest not,
þor it shall not hurt thee, but
make thy happy entrance into
life. Discont. But I am loath
to leaue the world. Hope. Why
shouldst thou so be, seeing thou
art going to liue with Christ.
Discon. But I liue not in
that pleasure I see others liue.
Hope. Be content, remember
to whome it was said, Sonne
thou in thy life time receiuedst

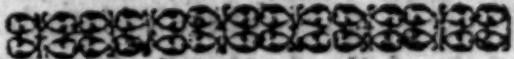
thy pleasure. Discont. But I
am euer vnder the crosse. Hope
So must all bee who will fol-
low Christ. Disc. But grieve
is present. Hope. But the tes-
ward is yet to come. Disc. But
I often want wirth in this
world. Hope. God doth hum-
ble vs a little by want of world
ly mirth, but blessed are they
who now weepe, for they
shall reioyce: we thinke them
happy that abound in all mirth
of the world, but Christ sayes,
Blessed are they that mourne.
Disc. Well Hope, Seeing
the case is such, and so full of
comfort in times of distresse,
whatsoener befall mee, I will
put my trust in God. Hope.
Then assuredly thou shalt ne-
uer faile, eyther in life or death,
in this world, or in the world
to come. Disc. In the meane
time the miseries of this world
are such and so great that for
ought I see they wil never end
vntill they end me. Hop. Why

shouldest

shouldest thou thinke so all
these stormes may blowe ouer
in time, put thy trust in God
assuredly hee will never fayle
theē that trust in him. Disc. but
I would know how I shoud
go throḡ the grieses & crosses
of this world. Hope. cuen by a
stedfast affiance in Christ, who
said to his Apostle, gratia tibi
mea sufficit, my grace is suffi-
cient for thee Disc. my afflictions
are great. Hop. Thou art
not alone, go to Spyles and
hospitals, see there the distres-
sed, looke abzoad in the world,
and thou shalt heare complai-
ning in every place, such is the
uniserie of the tyme, Disc. but
flesh is frayle, and to suffer is
grieuous, Hop. thou mayest
remember the estate of Adam,
and all his posterity, is to eate
their bread in sorow vntil they
returne vnto the earth. Disc.
tis true and here is my comfort
that these troubles will haue
an end, Hop. cast of timorous

doubts

doubts, take manly courage,
serue God and feare him, how
soever the world entreate thee
hardly for a time, be thou well
assured (relying vpon God) thou
shalt haue ioy in another world
that is worth all, Disc. well I
will then goe through these
miseries as I may, and reke
wholy vpon him, Hop. The
same God strengthen thee in
the way and geue thee ioy at
the end of the way, Amen.



A Dialogue between Presumption and feare,

Presump. I am
more holy then
others. Feare.
So saide they
who were most
vnholy. Piclum. But I am
not so prophane as I see many
men. Feare. What art thou
that iudgest? Pres. But may

I not glorie in my vertues ?
Feare. Glorie in God, presu.
But I haue moze graces then
others, Fea. So had the ho-
ly Prophetes of old, and yet
did never despise others : de-
spise no man, thou knowest
what thou hast bæne, thou
knowest not what thou shalte
bee. Pres. But I haue better
giftes then a number besides ,
Feare. Take heed, thou know-
est not how long thou shalte
enjoy them, S. Austen was
wont to sigh when hee hearde
of the fall of others, because
without Gods good assistance
the same might hane come said
he vpon my selfe. Presump.
But I am sure all is safe.
Feare. So saide they who
counted themselves children
of Abraham, and are fal-
len, Presump. But I am
wise. Feare. So wert thou
if thou didst not say so. Pres-
ump. But I am happie :
Fear. S. Paul saith, let him that

standeth take heed least he fall.
Pr. But I haue many dayes
to liue. Fear. No. thou hast no
warrant for the least continu-
ance. Presump. But I am
strong and healthie. Fear. So
haue many beeне, and yet ta-
ken away in a moment. Pre.
Me thinks I shoule not passe
away so soone. Fear. Why
not, thou hast here no continu-
ing Citie. Pres. But how
should it fall? Fear. Hast thou
not seene the tallest Oakes of
the wood fall: the Angels them-
selues by pride? Pres. Tis
true, but for all that I cannot
feare. Fear. No canst thou?
then is thy danger greater, the
holie man Job feared all his
workes. Pres. But is it true
that the state of this woldie is
so mutabile? Fear. It is muta-
ble, and consider it well, and
thou shalt find experience ther-
of to the full. Pres. Well, I
wil make lesse reckoning of the
world then I haue done. Fear.

Then

Then shalt thou doe well here
& hereafter. Pre. Now I see my
follie in being so confident. Fe.
Be careful, be careful: too much
selfe loue and boldnes hath vn-
done many. Presump. I will
not from henceforth despise o-
thers, nor glorie in my selfe.
Feare. Let him that glorieth
onely glorie in God, and know
this, that by how much the
higher thou art, by so much
shouldest thou be the more hum-
ble. Pre. Now I consider my
owne frailtie. Fear. This
consideration will make thee
poore in spirit: and blessed are
the poore in spirit, for theirs is
the kingdome of heauen. Pre.
But how shall I doe when
temptation comes? Fear. When
a vaine opinion of thy selfe
would pusse thee vp, then let a
good remembrance of thy fraile
estate pull thee downe, when
the tempter by too much abiet
feare would cast thee downe,
then let a remembraunce of

Christes mercye rayse thee
vp:



A short discourse, wherein is shewed the great commendations of a peaceable course of life, vnto which course of life we are moued by a consideration of our departure hence.



O passe ouer the
dayes of this
our pilgrimage
in peaceable ma=

*Psal. 34.
14.*

nner, is, & ought
to be our Christia=

n honest care. The holy
Ghost commanding vs to seeke
peace, and to ensur it. It was
Christes owne farewell from
his disciples: My peace I
leane vnto you. Whence we
may perceiue that, there is no=

thing more agreeable with
the state of Christians then

*Ioan. 14.
27.*

*2. Cor. 13
11.*

peace,

peace , whose calling is a condition of peace, whose redemer was the Prince of peace, whose enemie is the enemie of peace, whose conquest is euerlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet David sheweth, eyther if wee respect deliuerance from enemies abroad. Happy are the people that are in such a case, or quiet from discorde at home. And thou shalt see thy childrens children, and peace vpon Israel: of both, the church wel prayeth, Give peace in our time O Lord. Amongst other differences whereby the children of God are discerned from the children of the world, this is not the least, that they are the children of peace. It was the harlot that would haue the childe diuided. Saule that had an euill spirite , had an vnquiet and troublesome spirit,

Psal. 145.

Psal. 128

but

but Dauid that had a good spirit, had a spirit of peace. The envious seed=man delighteth in nothing more then in sow-ing sedition and enuie in the mündes of men, as he never did more amongst Christians then in these euill dayes : the world is come to passe that one man doth not loue another. Saint Pavle exhorteth that prayers and supplications, intercessions and giuing of thankes be made for Kings and all in au-thoritie, and why ? That wee may liue a peaceable life in all godlinesse and honestie. Amongst the punishments of Egipt, that of the flies was not the least, which would not suf-fer the Egyprians to rest. In like maner amidst this worlds felicitie these combersome thoughtes are wont much to molest the worlds followers.

3 The graces that flow from Gods spirit are resembled of-ten vnto rivers and pleasant

waters.

Want of
humility
the cause
of an vns
quiet life.

Mas. 11

29.

waters. These riuers abide
not on the higher mountaines,
but haue their course throught
the lowest baillies. It is want
of humility that makes men so
farre from a peaceable state and
condition of life. Our Saviour
Christ exhorteth vs to learne
of him to be humble and meke,
that so wee may find rest vnto
our soules, that we may attaine
peace, but not þ worldes peace,
the peace of God which passeth
all vnderstanding, hominum,
Angelorumque, both of men
and Angels faith Austin.

4. Was it not follie in the Is-
raelites, to desire rather to liue
in the troubles of Egypt, then
in the land of promise, where
they mighthauie quiet, and time
to doe their sacrifices vnto
God? The same is the follie
of many, who choose rather to
bee moiling in the world about
ambitious and contentions
practises, seeking reuenge and
glorie rather then to retire a lit-

tle to a peaceable state of life; wherin they might applie their soules to devotion: Potes est solus in multitudine, saith Bozauenture, si inania non cogites, thou mayst bee alone in a multitude, if thou think not of vaine things.

5 Stories make mention of Arsenius, who of a glorious Senator, became a great louer of Christ, and contemner of the world, who was also saide to haue by a divine oracle, this advertisement: Fuge, tace, & quiete, Arsenius sile, be silent, and giue thy selfe to quiet or peace. The more wee estrange our selues from the loue of this world, the neerer we draw to God: and if we draw neare unto God (saith S. Iames) God will draw neare unto vs: much familiaritie with men we shold auoide, and enter familiaritie with God and Angels, and often to commune, either De Deo, or cum Deo, of God, or with

Iam.4.8.

God,

God. The most honourable estate of life, is to serue him: all our inferioz, eyther pleasures, or profits, for a time like some small cloudes passe to and fro, and are at last dissolved into nothing.

6 So wee haue as much water as will carrie the ship, or with Iacob foode and rayment for their iourney: some competent estate to retaine honest reputation in the world: let God be our God, and let his benefits kind vs vnto him. An vnquiet or troublesome life, is their life who haue not known the way of peace, and may also feare a time of trouble to come. To live religiously and peaceably before God and man, is their Christian conuersation, whose prayer is with the Prophet: that they may dwell in the house of their God all the dayes of thes lives. Or with Ezechiah beseech God they may be gathered to the fathers in

*Gen. 28.
20. 21.*

Rom. 3. 17

peace.

peace.

6. If Christ did call world-
ly men to labours, and anguish
of mind, they might answer as
those in the Goshel: Lord haue
vs excused: but calling them
to vndertake a sweete yoake,
and promising rest vnto their
soules, peace internall in the
state of grace, and peace eternal
in the state of glorie: how can
they but find in their hearts to
come, being so louingly called:
and to passe their time in that
peaceable course, which true
druotion is wont to afford the
well disposed for their everla-
sting good?

7. The bird who for neces-
sarie is faine sometimes to stay
vpon the earth, is notwithstanding
for the most part soaz-
ring in the ayre, where she
tunes many a quiet and plea-
sant dittie. In like manner for
necessaries sake onely our cogi-
tations are sometimes on
things here beneath: but our

*Luc. 14.
18.*

chiche delight should be higher, where is quiet, and peace of conscience; where no distracting thoughtes, which are wont to disturbe the louers of this world, do not come neare them: that are risen with Christ, and therefore seek the things that are aboue where Christ sitteth at the right hand of God these haue a good conscience, luge coniuium, a continuall bancket, tranquillitie of mind as a paradise of quiet, & contentation as a stoe house of treasure.

8 Now therefore seeing our condition of life is only certain in uncertaintie, seeing our time passeth away, as the prophet David saith, as nothing, and man disquieteth himselfe in vaine: why do we not endeouore to attaine a retired course of life, and content our selues with our calling, best but meane amongst men.

9 Wee know assuredly after all our climing, downe we

must, die wee must, where or
when, we know not: one fal-
lēth in his full strength, being
in all ease and prosperitie, anot-
ther in the bitterness of his
soule, and never eateth with
pleasure: both (saith Job) sleep
in the dust, and the slime valley
shal be swēpt ouer them.

Job. 21.23

10 O good Lord that men
wold sometimes consider this,
and leaue the pursute of this
troublesome wōrld, which will
never yelde vs any other but
certaine sorowes, vncertaine
joyes, and followe Christ in
weaknesse, who is the way, the
truth, and life: without the
way we walk not, without the
truth we know not, without
this life we live not. We follow
him in lowlinesse of mind: the
reward of this following is resi-
dētē our soules. Iacob laye
the hande of blessing vpon E-
phraim the yonger: and God
(saith S. James) bestowes the
gift of grace vpon Ephraim too,

Mat. II.

29.

Gen. 48.

14.

Iam. 4. 6.

that is to say, the lowlier.

¶ The Apostle S. Paul in every Epistle where hee commendeth them to whome hee wrote to grace, hee commends them joyntly to peace: his vsual stile is Grace and peace, as if where grace is, there peace is: as where the fire is, there heat is. Wherefore that same vnum petu of the Prophete, may be the vnum petu of every well disposed man: One thing haue I desired of the Lord, that I may dwel in the house of the house of the Lord, or serue him peaceablelie all the daies of my life. Is it not a great blessing to live peaceablelie and die peaceablelie? assuredly it is the Apo- filetels vs godlinessse is great gaine, if a man be content. A special meane with Gods good assistance to obtaine this calme & peaceable course of life is to withdraw our selues from the inordinate and excessive cares of this world; from the too mo-

Psal. 27.4

much

much delight in these earthly affaires, which is called by diunes πολὺς τραγουδίνη, a multitude of worldly busynesses. We are often so far from spending all our time in providing for the life to come, as wee rather spend the least, nay almost no time at all.

12 S. John saith, Loue not the world, and wee loue nothing els. Loue it so long as we will saith Ambrose, Quia non patimur tempestates & it will yeeld vs stormies enough. We set our hearts on riches, do they make the possessors euer the quieter, euer the merrier & no verily: and rich men know I speake true.

13 Would we vnburden our minds of some earthly desires, and elevate our thoughtes to things aboue, shold we not find much peace & quiet? vndoubtedly we shold Moreover, what deth trouble the world so much as a selfe desire to please our selues.

1. Joh. 2.

15.

Ambro. ds

spe resur.

14. When Elias fled before Jezebel, there came a wind, but the Lord was not in the wind: after the winde there came an earthquake, but the Lord was not in the earthquake: after the earthquake there came a fire, but the Lord was not in the fire: after the fire there came a still soft voice, and the Lord came with the voice: God is the God of peace, and therefore where God is there peace is. Where a religious, calme and quiet life is, there God is. These tossing and troublesome dispositions, these fierie scorching humours, are they not the workes of the flesh: are they from that wisdom that is pure, peaceable, gentle, easie to be intreated, full of mercy and good fruits, without judging, as S. Iames speakeþ: it semmeth not, if we may, as we may (saith he) iudge the fountaine by therwater, the tree by the fruit.

15 That men would once frame themselves to live religiously, to live peaceably. Christ saith, *Pacem relinquo vobis, Peace I leave with you, my peace I give unto you.*

Noah was an hundred yeres together busie about an Arke, to saue him from the flood, we haue not so long to labour, in training a peaceable and religiouse course of life, which will one day be an Arke for the body, & a tabernacle for the soule when we shall be safe in deside.

16 It is a wrold to see the quiet disposition of some mens natures, who are either whining at Gods prouidence, because they haue not their owne wils, or otherwise in bitter conflicts, tossing and towling, because they will bee ever in trouble with men : did these consider that the dayes of their warfare are not long, and that they euerie day they arise are towardes an other wrold,

Ioh. 14.

27.

they coulde haue endeavour to passe ouer that small time of continuance yet remayning in more quiet and contentment both with God and man.

17 When wee heare that God is iuste, we learne to feare him, and when wee heare that he is mercifull, wee learne to loue him, and to shew mercie as hee is mercifull. So that with feare and loue, wee may go forwarde from vertue to vertue, vntill we grow vnto a perfect age in Christ Jesus.

18 So that we see good daies, god daies indeed, to wit, the dayes of all eternitie.

For the day of the Lord, that dreadfull day whereof mention is before made, it is resembled to the commynng of a thiefe in the night: Well it may spoyle and torment the carelesse, and the rethklesse: but for þ wise housholder who keepeth watch and ward, and expectes

1. Pet. 3.

11.

Psal. 34.

13.

2. P. 13.

10.

the

the coining thereof, it shall
pasle away by him, and never
hurt him.

19 The iust shall stand (saith
the Wiseman) with great con-
stancie, and shall lift vppe their
heades, for their redemption
draweth nigh. There is no bet-
ter counsell to be giuen to the
world then the counsell of him
who came to redeeme þ world;
Watch and pray continually.

20 And here may wee yet
farther consider the meane to
obtain this peaceable course of
life, before mentioned.

What man is hee (sayth the
Prophet) that lusteth to loue,
and would faine see good
dayes. Now for the meane
keepe thy tongue from euil, and
thy lips þ they speake no guile.

Let euerie one, saith S. Iames,
be swift to heare, but slow to
speake. The Wiseman found
it true by experiance, in multi-
loquio peccatum, in much
talke there is sinne: the solita-

Wif 5.1.
Luc.21.
28.

Psa.34.
11.

Iam.1.19
Prov.10.
19.

rie talke of the Soule with
God, is the safest of all: In
silentio & spe erit fortitudine
stramin few words and in hope
shal be your stay and strength.

21 The subject of our speech
is either God, our neighbour,
or our selues, our speech of
God must be with reverence,
of our neighbour with chari-
tie, of our selues with humili-
tie.

Cuerie Countreyman is
knowne by his manner of
speech, those who are heauen-
ly, their talke is heauenly,
those who are earthly, their
talke is for the most part
earthly. The wench could
say vnto Peter, Lingua tua
te prodit, Why man neuer
denie the matter, thy
tongue sheweth whence thou
art.

For the moderation of the
tongue, the Wise man could
say, Qui custodit linguam, cu-
stodit animam, he that keepeth

his tongue, keepeþ his soule,
yea, and himselfe too in the
meane time from much vnqui-
etnesse in the world.

22 It is sayd of Vespasian,
that hee was never heard
to speake euill of any man
but muddely and louingly of al

The iust man is the first
accuser of himselfe, not the
first accuser of others: hee sees
not all hee sees, hee heares not
all hee heares if there bee a
worde spoken against his
neighbour, it is buried within
him.

23 As to speake seldom
at all, and more seldom or ne-
uer to the hurt of other, shall
bring a man peace at the last.
So to intermeddle little in o-
ther mens matters, not iudg-
ing hnadvisedly either their
doings or sayings, is very a-
greeable vnto the same.

24 To beare with pa-
tience, the censure of the
world wee must, and

Gen. 13.9

sometimes by our peace, as Abraham did his , goe to the left hand, or the right, as thou wilst.

25 To withdraw our selues from the desires of transitorie things, and apply our minds to the loue of heauently, is that part of our life whiche we may call celestiall or diuine.

26 Ancient Histories make mention how much religious and devout minded men haue desired to passe ouer their daies in this world, in somz private and peaceable course of life.

27 It is sayd of Paphnusius, that rejecting pleasures, he betooke himselfe to the seruice of G O D. John the Egyptian, of whome Saint Jerome speaking , wee haue seene this John sayth hee , in the parts of Thebais, neere to þ Citie Ligoþer , liuing so devout and calme a life , as was wonderfull to consider, wholly addicting himselfe to liue and

die to God.

28 Pambo, whome the diuine knowledge of holy Scripture made famous, and was therefore sought for to bee called to place of dignitie; hee utterly refused the instant motion of those who came for him, and desired them to bee content. When they persisted with importunitie, hee would in no case hearken vnto them.

And heere wee may not forgette, that to the procuring of this peace, our conformatie to the lawes and ordinances of publike magistrates, who are sette ouer vs by G D D, is verie requisite, for wee liue moze peaceably within lawes, then otherwise, and our obedience vnto them is required euuen for conscience sake: The Prophet sayth, O pray for the peace of Ierusalem, they shall prosper that loue it.

In

in laudible constitutions tending to godlinesse and good order, what should wee else doe but shew our obedience to disturbance Christian peace for the satisfying of our fantasies, wee may not without great offence. Wherefore let euerie Soule bee obedient to the higher powers, for there is no power but of GOD. For a private estate, it was ones prayer vnto GOD. Domine da, quid vis, quantum vis, quando vis, Lorde givie mee what thou wilt, as much as thou wilt, when thou wilt.

Of this desire of hauing too much, it may bes sayde as the Prophet spake of Babylon. Souledesire, happy shall the man bee, that taketh thy little ones or first motions, and dasheth them against the rocke of Chists humilitie.

The poore Bee to gette home to her hue in a win-

die and stormie day, is sayd
to flie low, and balast her
selfe with some small grauell
to keepe her downe. In humble
minde, the beholding our selues
in the glasse of humane frati-
tie, is not the wroost course
in our present passage.

Job was not of their mind,
who think it much to pace to-
gether a pedigree, to make
themselves within the com-
pass of gentrie, when hee cal-
led corruption his auncientrie,
and in effect, worikes his of-
spring. A vaine thing is it to
trust in the world, where the
greatest clouds haue often the
lowest ebs. A weak foundation
is it to build vpon life, which as
a bubble sone come & gone. A
part of meane prouidence it is,
to winne things temporall,
and loose eternall. Our
Saviour sayth, what shall it
profite a man to gaine the
whole world, and loose his
Soule: the woynde a thing

transitorie , the Soule an e-
ternall being . Salomon saith . a
poore of bread with quietnes ,
is better then a fatte ore with
strife : and is not a poore life
fearing God , better then great
riches without contentation ?

Man sees the countenance ,
God the heart , man the dæds ,
but God the meaning . Truth
needes no glorious shewe ,
which hypocrisie doth affect ,
and falsehood sometime as-
sumes , he is not a Jew that
is outwardly so , the true cir-
cumcision is the circumcision
of the heart . When we can doe
little , we should not enuie those
which can do better . When we
haue little , wee ought not to
repine at those on whom God
hath bestowed more : the sum
of all is , Keepe innocencie , and
do the thing that is right , for
that shall bring a man peace at
the last . The devout mans life
of all other is angelicall ,
whosebody walketh on earth ,

but

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but his desire (as hath bee[n
before shewed) are aboue in
heauen.

29 It is a wondrous case
to see how apt men are to de-
bates and quarrels, at the least
offences, sometimes rather
taken then giuen, their
stomacks are alor[i]t: they swell
in malice, their heartes are so
big, nothing will qualifie them
as if men for the most part did
nothing at all, regard one an
other, it is a disgrace they think
to beare a little, or put vp the
least iniurie: the infinite needles
actions and suites of law, which
for some vile unconscionable
gaine, find some fit patrons a-
broad in the world doe much
nourish this unchristian trou-
ble, and troublesome life of
Christian men, who should af-
fect nothing lesse.

30 They follow on their
course from tearme to tearme,
till at last Actio moritur cum
persona, the action dieth with

the partie : they can digest no small offence at all. they can account a lease of one and twe-ty yeares, as good (in a maner) as a state of threes lines : and they see thine weares out the Councillour, his client, the as-
surance and all, but no amend-
ment at al is seene.

31 Were this well remem-
bered, it would soone make men
of another disposition therfor
the most parte they are, more
patient, more peaceable, lessie
contentious.

1. Cor. 6,
5.

32 Is there not a wise man
to iudge betwene brethren :
We haue (God knowes) but
little time to spend in the world
what should wee desire more
then to spend that little well
devoutly to wards God, peace-
ablie amongst men.

33 It was Iosephes coun-
sell to his brethren, when they
were returning to their own
countrie, Fall not out by the
way, go along together to your

Fathers

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Fathers house quietly as fel-
low-trauellers, louingly as
brethren.

34 Let onely loue of the life
to come moue vs to serue God
& beat peace with our neigh-
borz, that so we may turne our
good purposes to good practi-
ses, our practises to custome,
our custome to delight, our de-
light to perseuerance, our per-
seuerance to loue to God, and to
die to God.

35 For the better perfor-
mance hereof, we should every
day moze and moze ware out of
loue with this combersome
world, the mutability wher-
of, is sufficiently before our
eyes, and it were to be wished
that the loue thereof were lesse
fixed in our harts.

There is such a noyse in the
catching desires of riches, that
we cannot heare the soft voice
which calls vs to devotion.
There is such a noyse in mens
deuises for the maintenance of

pride, as they cannot heare the soft voice which calls them to humilitie. There is such a noise in the multitude of earthly affaires, that wee cannot heare the soft voice which calls vs to thinke of heauenly.

36 We may be compared vnto thsse men whv living neare the riuere Iulus, are said e, by reason of the hushing of the waters to become very dull of hearing, wee are so neare in affection to these transitory delights, as the Prophets trumpet-like voice will scarce bee heard to moue vs to contrition for our sinnes.

We feele the troubles of the world, and yet for all that wee make the world our paradise: a strange case is it we shoulde set our delights amidst so many annoiances: when we might passe our course in peaceable manner with moze quiet with God and man: we tire and out wearie our selues aboute

straw and stubble, when God would giue vs Manna, if wee would come out of Egypt: wee are but puddle water with cost and care, and Christ bids vs take of the water of life freely.

Apoc. 22.
17.

37 We maruell at the rude and ignorant Indians, who for glasses and trifles, are saide to depart from the purest gold. But we never thinke of our own follie, which is far greater, who forgoe the treasures of heauē for very babes, things of small or no continuance, nay which is more, with toy le we follow this meane traffique, as the spider that exhausteth her bowels to make a slender web which is dissolved againe with every ruffe of winde. it is eough to astonish any indifferent man. to see the worldes blindness in this: when men might bee more at peace, they never leauē climbing vntill they take a fall, they look vnto plea-

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sures as they are comming to them, not as they are going from them, when they are wonte to leauetrouble behinde: for the sting of this scorpioun sinne is in his tayle But wold we walke the right path that leadeth to the accomplishment of this christian peace: then must we endeavour to liue vnto him, in whome we liue, moue, and haue all our being: in God onely is the soule satisfied, of whome shre may truely say, Here is my rest, here will I abide for euer.

To be vnknowne vnto the world we need not care, seeing we are onely strangers in the same, the best is to be knowne vnto God, and to haue as little to doe with the world as we can, for the religious godly life shall haue quiet in earth, and blessednes in heauen; when it ceased to be with Sara after the manner of the world, she conceiued Isaacke her joy, when it

ceaseth to be with vs after the manner of desires naturall, wee conceiu peace of conscience, and ioy of the holy Ghost, that is comforts supernaturall.

We may at one biew behold the vncertainty of all earthlie thinges which are sometimes gone before we did fully possesse them of men in high estate the prophet saith, vidi superexaltatos, I saw them exalted, and a little after, quæsiui & non sunt inuenti, I sought thē but they were no where to be found, and of rich men, viri diuitiarum, the men of riches, as if he shold haue said, serui diuitiarum, the seruantes of riches, they haue slept their sleepe and found nothing. Sone after death no reckening at all in a manner is made of either, none csteenes them when they are a while gone, and should they then haue cared for the world that cares so little for them? We sel our

Psal. 37.

36. 37.

heartes to the wozld for verie chaffe, and God offerrs to gene vs millions for them, nay to haue our custom he geues here an assay of his marchandise, peace of heart, and ioy of the holy Ghost, who would not traffique with so good a merchant, that meanes no other but to do vs good indeed, and geueth vs heauen when we haue giuen him our harts, who is in heauen.

38 Wherefore it were to bee wished that men would once withdraw themselves from vnnecessary cares and desires in seeking too vehemently the vncertain riches and pleasures of this wozld, which are so much in request as they are. In so doing might they not passe ouer the dapes of their pilgrimage more peacably, more religiously, they might, they might.

39 Then might yong men from their childhood in fearing

God

God: old men now departing
the world, by giuing good ex-
amples vnto others, all con-
sidering the state and condition
of life it selfe, set forward to a
happy end, which life is but as
a flower. First it buddeth, then
comes the blooming and flour-
ishing, a little after it with-
reth and is gone. Wherefore
man (sayth one) may bee well
greeted with a threefold sal-
uation. From chidhood to
thirtie, the greeting is, you are
welcome. From thirtie to fif-
tie the greeting is, you are in a
good day. From that time for-
ward, Then God give you a
good departure; which (saith
Seneca, the quieter it is, the
better it is.

40 Now therefore gently
to accomplish this tourney, to
pasle from chidhood to youth,
from youth to strength, from
strength to old age, from old
age to death, and so an end, as
certaine riuers, wchich they

Ro. 12.18

Col. 3.12.

are sayd by a still soft course to
ruine through a part of the
maine Ocean, and keepe their
owne waters, is a verie Chri-
stian and commendable condi-
tion of life, whicke which we are
mooued by the consideration of
the vncertaintie of life it selfe.
Let vs care little for the world,
that cares so littell for vs, and
let vs crosse saile, and turne an-
other way vnto our long
home, euen as neere as we can,
with a still and peaceable pas-
sage. Saint Paul saith to the
Romanes, If it bee possible
haue peace with all men. And
to the Collosians hee sayth,
As the elect of God put on ten-
der mercie, meekenesse, hum-
blenesse of minde, forbearing
one another, forgiulng one
another, as Christ forgave
you: and aboue all things put
on loue, which is the boarde of
perfectnesse, and let the peace
of God rule in your hearts.
And last of all, taking his

Icaus

leauie of the Corinthians, it was with this louing farewel of peace, finally: Brethren fare you well, be at peace, and the God of peace shall bee with you.

2. Cor. 13.
11.

4. Vnto him that can bring vs from peace temporall, to peace eternall. Vnto him that is able to direct vs in this course of life, to keepe vs that wee fall not, and to present vs fau'lesse in the life to come, in the presence of his glory with ioy, that is, to God onely wise, with Iesus Christ our Sauiour, and the holy Ghost, three persons, but one eternall and cuerlasting God, bee all honour, and glory, & power, and dominion, both now & for euer-

more.

Laud Deo.

V. 2



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